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Art. I. *Memoirs of the Life and Writings of George Buchanan.* By David Irving, A. M. 8vo. pp. xxx. 318. Price 8s. Edinburgh, Bell and Co.; Longman and Co. 1807.

THE celebrity of Buchanan among the admirers and cultivators of Latin poetry, sufficiently warrants the expectation, that an account of his life will be received with no common interest. He was one of those men whose memories are cherished with a degree of fondness and admiration, that gives an air of importance to the minutest and most ordinary circumstances of their history. He outstripped his contemporaries in the favourite studies of the period in which he lived. When a knowledge of Roman literature was sought with the most persevering industry, and employed the brightest talents of the age, and when a happy imitation of the ancient compositions was deemed equal to original excellence, Buchanan was unanimously allowed, both in Latin poetry and prose, to bear away the palm of superiority. But the history of this celebrated man would be gratifying to public curiosity, even without the aid of literary fame to dignify its object. His life was a chequered and changeful scene. He passed through a variety of situations, resided in different countries, was exposed to many dangers, struggled with formidable difficulties, associated with every rank of men, and, excepting a short occasional interval, he still proceeded onward to a higher point of eminence in the scale of society, until we have the pleasing spectacle of a character originally indigent and obscure, forcing his way, by dint of genius and learning, to some of the highest honours and preferments which his country could bestow. In addition to these advantages, the present memoirs have derived others from the talents of the biographer; who has displayed a variety of learning, a soundness of criticism, and a chaste and elaborate elegance of composition, which might have imparted charms to a history much less interesting in itself, than that of Buchanan.

The subject of these memoirs was born about the beginning of February 1506, in the parish of Killearn in the county of Stirling, of a family more remarkable for its antiquity than its opulence. The early loss of his father was in some measure supplied by the kindness of his maternal uncle, who, discovering in his nephew's mind the marks of a superior genius, sent him to the university of Paris to pursue his studies. Here he chiefly attended to Latin verse, and laid the foundation of that eminence which he afterwards attained. By the death of his uncle, the infirm state of his own health, and the indigence of his circumstances, he was forced to return to his native country. On the return of his strength he entered on a military life, and with the auxiliaries which the Duke of Albany had conducted from France, he made an unsuccessful attack on the Castle of Werk. The disgrace of the campaign cooled his military ardour, and he returned to the pursuit of knowledge, which was his ruling passion through life. Having for some time studied at the university of St. Andrews, he again left Scotland, and went into France. The doctrines of the reformation had begun to agitate the public mind, and as Buchanan was open to conviction, he readily embraced the views of the Lutheran party. After struggling for two years with the difficulties of indigence, he was appointed Regent or Professor in the college of St. Barbe, where he taught grammar. The small remuneration which he received for his labours, induced him to write at this time a complaint of his muse, a small poem far superior in beauty to the one which afterwards came from the pen of the base and unprincipled Otway. The effects of hard study on the constitution, are aptly described in the following lines.

‘Ante diem curvos senium gravis contrahit artus,
Imminet aote suum mors properata diem:
Ora notat pallor, macies in corpore toto est,
Et tetrico in vultu mortis imago sedet.
Otia dum captas, præceps in mille labores
Irruis, et cutis angoris usque novis.’

He now entered on a new employment, as tutor of a young Scottish nobleman, Lord Cassilis, with whom he afterwards returned to Scotland. When he was preparing to return to France, he was retained by King James V. as a preceptor to one of his natural sons. It was at this time, that he composed the inimitable satire on the impurities and absurdities of the monks, under the title of “*Franciscanus*.” He had before published a short poem, intitled “*Somnium*,” and an ironical recantation, both which contained severe reflections on the Franciscan friars. The occasion of writing the “*Franciscanus*” is thus told.

'The Franciscan friars, still smarting from his *Somnium*, found mean of representing him to the king as a man of depraved morals, and dubious faith. But on this occasion their obstreperous zeal recoiled upon themselves. By comparing the humility of their professions with the arrogance of their deportment, James had formerly begun to discover their genuine character, and the part which he supposed them to have acted, in a late conspiracy against his life, had not contributed to diminish his antipathy. Instead of consigning the poet to disgrace or punishment, the king, who was aware that private resentment would improve the edge of his satire, enjoined him, in the presence of many courtiers, to renew his well-directed attack on the same pious fathers. Buchanan's late experience had however taught him the importance of caution; he determined at once to gratify the king's resentment against the friars, and to avoid increasing the resentment of the friars against himself. In pursuance of this fine project, he composed a kind of recantation which he supposed might delude the Franciscans by its ambiguity of phrase. But he found himself doubly deceived: the indignation of the king, who was himself a satirical poet, could not so easily be gratified, and the friars were now impelled to a higher pitch of resentment. James requested him to compose another satire, which should exhibit their vices in a more glaring light. The subject was copious, and well adapted to the poet's talents and views. He accordingly applied himself to the composition of the poem afterwards published under the title of *Franciscanus*, and to satisfy the king's impatience, soon presented him with a specimen.' pp. 21—23.

During the horrible persecutions of the Protestants, which broke out soon after in Scotland, he was obliged to fly from his native country. He had been included by Cardinal Beaton in a general arrest, and committed to custody; but he made his escape through the windows of his apartment, while his keepers were asleep. He passed through England to France, and fixed his residence at Bourdeaux, where by the interest of his friend Andrew Govea, he was appointed one of the Professors of the college of Guienne. He here prosecuted his studies with great diligence, and in the course of three years completed the tragedies of *Jephthes* and *Baptistes*, and published a poetical version of the *Medea* and *Alcestis* of Euripides. In this college he had the honour of being preceptor to the celebrated Montaigne, or, to speak with equal propriety, Montaigne had the honour of being the pupil of Buchanan. He next removed to Paris as regent in the college of Cardinal le Moine, where he enjoyed the society and friendship of several eminent scholars. He was however, soon invited to leave that situation, for another in the university of Coimbra in Portugal. Here, in consequence of his obnoxious principles of religion, he was thrown into one of the dungeons of the inquisition, and afterwards removed to the confinement of a monastery. It was during this im-

sonment, that he began his Latin version of the Psalms, to which he directed his mind for consolation. After his release, he goes to Paris and fills the office of regent in the college of Boncourt, until he is called from that charge by the celebrated Comte de Brissac, who entertained him as the domestic tutor of his son, Timoleon de Cossè. During his stay in the Count's family, an incident occurred which strikingly displays the ready apprehension and versatility of his mind.

'He happened to enter an apartment contiguous to the hall in which the marshal and his officers were engaged in discussing some measure of great importance, and on being arrested by their debates, he could not refrain from murmuring his disapprobation of the opinion supported by the majority. One of the generals smiled at so unexpected a salutation, but the marshal having invited Buchanan into the council, enjoined him to deliver his sentiments without restraint. He accordingly proceeded to discuss the question with his wonted perspicacity, and to excite the amazement of Brissac and his officers. In the issue, his suggestions were found to have been oracular.' p. 110.

After his engagement with the Count de Brissac was terminated, he returned to his native country. It cannot be said that his countrymen were insensible of his merit. He was chosen domestic tutor to Queen Mary, who perused with him every afternoon a portion of Livy. By the interest of the Earl of Murray, he was made Principal of St. Leonard's college, and was presented by the Queen to the temporalities of the Abbey of Crossragwell. After the flight of Mary, he accompanied the Regent into England, and took part against the captive Queen, whose criminal conduct had alienated his affections from her. This event was followed by a publication reprobating Mary's crimes, the *Chamæleon*, and a dialogue *De Jure Regni*.

In 1570 he was appointed preceptor to the young king, and exercised his office with uprightness and independence. As one seldom hears of the flagellation of young monarchs, the following anecdotes will perhaps afford some amusement and consolation to such of our juvenile readers as are still smarting under scholastic discipline, or have a tolerably vivid recollection of it.

'The king having caught a fancy for a tame sparrow which belonged to his playfellow, the master of Mar, solicited him without effect to transfer his right, and in endeavouring to wrest it out of his hand, he deprived the poor little animal of life. Erskine having raised due lamentation for its untimely fate, the circumstances were reported to Buchanan; who lent his young Sovereign a box on the ear, and admonished him that he was himself a true bird of the bloody nest to which he belonged.' p. 169.

'A theme which had one day been prescribed to the royal pupil, was the conspiracy of the Earl of Angus and other noblemen, during the

reign of James III. After dinner he was diverting himself with the Master of Mar ; and as Buchanan, who in the mean time was intent on reading, found himself annoyed by their obstreperous mirth, he requested the king to desist ; but as no attention was paid to the suggestion, he threatened to accompany his next injunction with something more forcible than words. James, whose ear had been tickled by the quaint application of the apologue mentioned in the theme, replied that he should be glad to see who would *bell the cat*. His venerable preceptor who might have pardoned the remark, was perhaps offended with the mode in which it was uttered ; he threw aside his book with indignation, and bestowed upon the delinquent that species of scholastic discipline which is deemed most ignominious. The Countess of Mar, being attracted by the wailing which ensued, hastened to the scene of disgrace, and taking the precious deposit in her arms, she demanded of Buchanan how he presumed to lay his hand upon “the Lord’s anointed.” To this interrogation he is said to have returned an answer, that contained a very unceremonious antithesis relative to that part which had received the chastisement.’ p. 170.

After the dismissal of Lord Maitland from his office, Buchanan held the honourable and lucrative situation of Lord Privy Seal, and enjoyed other marks of distinction. This period was the zenith of his prosperity. The honours which he received at home were accompanied with contributions of praise, expressions of friendship, and solicitations of literary aid, from the most learned men in Europe. Those of his works which he had published were edited in several countries, and those which he was known to be preparing, were expected with impatient curiosity. The last production which he lived to complete was the History of Scotland, more famous for the excellence of its Latinity than the accuracy of its information. He did not live to see it issue from the press. The last scenes of his life are thus described.

‘ In the month of September, some of his learned friends, namely Andrew Melvin, James Melvin, and his own cousin Thomas Buchanan, provost of the collegiate church of Kirkhaugh, having heard that the work was in the press and the author indisposed, hastened to Edinburgh to pay him a final visit. James, who was the nephew of Andrew Melvin, and professor of divinity at St. Andrews, has in simple terms recorded the principal circumstances which occurred during their interview. Upon entering his apartment, they found the greatest genius of the age employed in the humble though benevolent task of teaching the horn-book to a young man in his service. After the usual salutations, “I perceive, Sir,” said Andrew Melvin, “you are not idle.” “Better this,” replied Buchanan, “than stealing sheep, or sitting idle, which is as bad.” He afterwards shewed them his dedication to the young king ; and Melvin having perused it, remarked that it seemed in some passages obscure, and required certain words to complete the sense. “I can do nothing more,” said Buchanan, “for thinking of another matter.” “What is that?” rejoined Melvin.—“To die. But I leave that, and many other things to your care.” Melvin likewise alluded to the pub-

lication of Blackwood's answer to his treatise *De Jure Regni apud Scotos*. These visitors afterwards proceeded to Arbuthnot's printing office, to inspect a work which had excited such high expectation. They found the impression had proceeded as far as the passage relative to the interment of David Rizzio; and being alarmed at the unguarded boldness with which the historian had there expressed himself, they requested the printer to desist. Having returned to Buchanan's house, they found him in bed. In answer to their friendly enquiries, he informed them that he was "even going the way of welfare." His kinsmen then proceeded to state their apprehensions respecting the consequence of publishing so unpalatable a story: and to suggest the probability of its inducing the king to prohibit the entire work. "Tell me, man," said Buchanan, "if I have told the truth." "Yes Sir," replied his cousin, "I think so." "Then," rejoined the dying historian, "I will abide his feud, and all his kin's. Pray to God for me, and let him direct all." And so, subjoins the original narrative, "by the printing of his chronicle was ended, that most learned, wise, and godly man ended this mortal life." pp. 294—296.

Mr. Irving has interwoven, in this work, a considerable portion of information respecting the state of learning at that period, and presented his readers with brief accounts of many eminent scholars who enjoyed Buchanan's friendship. He has formed the plan of his Memoirs entirely on the model which Mr. Roscoe exhibited in his life of Lorenzo, and the execution of it, both with regard to manner and style, is so similar, that the public stand pledged to the approbation of the one by the applause which they have bestowed on the other. In truth Mr. I. appears not so much the humble imitator, as the respectable rival of the Biographer of the Medici; and if the world should fail to consider him in this character, he may thank his own modesty for the injustice. His book should certainly have been three times as large, and four times as costly. Modern readers, he should have known, estimate the talents of an author on the same principle as those of a prime minister, according to the amount of contribution which he levies; indeed this frugality is not the only symptom in his performance of democratic notions. We are however compelled to say that the episodes of his Memoirs are not always introduced so naturally as might be wished, and on the whole occupy more than a fair proportion of the work. We found ourselves now and then too long detained from the company of the Scottish bard, and were glad to resume the narrative of his life. The accounts of several individuals are introduced unnecessarily. The author has in some instances thought it his duty to give us the parentage, birth, and death of a character, to whom the poet may have merely inscribed an elegy or addressed an epigram. We would gladly have relinquished many pages of this description, for a more ex-

tended critique on the poems. Although the admiration of Latin poetry has considerably abated, since the living languages have been cultivated with so much success, we are persuaded, from the specimens of criticism which Mr. I. has introduced, that, by extending this part of his performance, he would have provided a rich fund of elegant entertainment for many of his readers. And such is the varied excellence of Buchanan's compositions, that they afford a very wide scope for the exercise of critical taste and acuteness. We cannot indeed go to the same length with him, and many other admirers of the Scottish poet, in exalting him above the best writers of antiquity. Truly sensible as we are of the beauties to be found in the Latin compositions of Buchanan, and some other modern writers, and great as the delight has been, which a perusal of their works has afforded us; we must confess that it appears a kind of solecism to place them higher than the ancient writers in the scale of excellence. A modern Latin poem can only be pronounced beautiful, in proportion as it resembles the compositions of the Roman writers, which, in this case, are the only standard of judgment. To say that a modern Latin Poem is more excellent than any ancient one, implies a departure, in some degree, of the former from the latter; and departure, according to this common rule of decision, is defect. Besides, it must be obvious to all who consider the nature of poetical excellence, and the general principles of language, that many fine and delicate touches in the compositions of the ancient writers, must be concealed from us. We see perhaps only half their beauty. It must be granted that the discovered excellencies will admit of imitation, and we are of opinion that the masterly copies of Buchanan are equally delightful to modern readers with the great originals. He has carried the imitation of the ancient poets to as high a point of excellence as it will go. But as it must be presumed that there are beauties in their productions which cannot now be perceived, much less imitated, we should be careful how we draw comparisons to their disparagement.

Mr. Irving, in his zeal to rescue the name of Buchanan from the reproaches with which a spirit of party has aspersed it, goes into the opposite extreme, and attempts to excuse what is wholly unjustifiable. Among Buchanan's poems are some which are a standing disgrace to his character. Their indecency is shocking, and highly dangerous to the imaginations of youth. After having been delighted with strains, which for their sublimity, purity, and devotion, might have been struck from the harp of a celestial spirit, we may open upon lines which the combined influence of Priapus and the

Bona Dea could not have outstripped in lascivious and disgusting description. Buchanan confessed, in the latter part of his life, when he was called upon to publish his former compositions, that he felt shame and sorrow for this abuse of his poetical genius: but with a facility which renders his contrition very ambiguous, he yielded to the solicitations of his friends and sent them into the world. His biographer, instead of defending this part of his character, ought to have stigmatized it with the severest reprobation; and we will hope, from the closing scenes of his life, that the Poet truly lamented what his panegyrist has not scrupled to defend.

A share of the praise which is due to the reformers, is also awarded to Buchanan, in consequence of the biting satires which he composed on the religious houses. There can be no doubt that this powerful weapon, directed by the hand of the Scottish poet against so vulnerable a part of the Papal Hierarchy, must have inflicted a deep wound; but his satires are interlarded with so many indecent passages, that the good which he effected in one way was counterbalanced by the ill which he produced in another. We feel no delight in violating the sanctuary of the revered dead, but we must say, that the "Franciscanus," and the "Fratres Fraterrimi," appear to have been composed chiefly for the purpose of gratifying private resentment, or establishing his reputation as a satirist.

We also think, notwithstanding the palliation which these Memoirs adduce, that the memory of Buchanan suffers from the extravagant praises which he bestowed on characters, whose conduct has rendered them deservedly execrable in the eyes of posterity. What will our readers think of the following panegyric addressed to Henry VIII. during the poet's short stay in England?

‘ Scilicet in tanto sortis splendore secundæ
Nosse modum, quantoque supra virtutibus omnes
Omnibus emineas, tanto submissius æquum
Te gerere in cunctis, tetrico nec honore severum,
Nec fracta gravitate levem, non ore superbum,
Non tristem aspectu, vultusque horrore minacem,
Sed comem, placidumque bonis, placabilis iræ
Quique magistratus largissima fræna remittas
Sponte tua, salva quoad majestate liceret.’

It would be unjust perhaps to deny Mr. Irving a better opportunity of displaying the quality of his mind and his style, than we have yet given him; we shall therefore insert the following paragraphs.

Buchanan maintains that all power is derived from the people ; that it is more safe to entrust our liberties to the definite protection of the laws, than to the precarious discretion of the king ; that the king is bound by those conditions under which the supreme power was originally committed to his hands ; that it is lawful to resist, and even to punish tyrants. Those who maintain the contrary, must have recourse to the absurd and exploded doctrine of divine and indefeasible right. When he speaks of the people as opposed to the king, he evidently includes every individual of the nation except one. And is a noble race of intelligent beings to be assimilated to a tract of land, or to a litter of pigs ? to be considered, absolutely and unconditionally, as the lawful patrimony of a family which either merit, accident, or crime, may originally have elevated to the summit of power ? What is termed loyalty, may, according to the circumstances of the case, be either a virtue or a vice. The doctrine of punishing tyrants in their persons, either by a private arm, or by the public forms of law, is indeed of a delicate and dangerous nature ; and it may be considered as amply sufficient, to ascertain the previous right of forcible resistance. But that tyrants ought to be punished, is an abstract proposition which cannot easily be controverted : for under the word tyranny, is generally included all that is most odious and intolerable in human delinquency. If mankind be at length roused to the redress of enormous wrongs, the prince who has either committed or sanctioned a habitual violation of the best rights of the people, will seldom fail to meet with his adequate reward ; and in spite of all the slavish theories of his priests and lawyers, mankind will not long be reasoned out of the strongest and most characteristic feelings of their nature. Divine right and passive obedience were never more strenuously inculcated, than in the reign of Charles the first. That Buchanan endeavoured to undermine the very foundations of monarchical government, is an assertion utterly false : he has indeed affirmed, what every man of common sense must admit, that it is of little importance whether the supreme magistrate be denominated king, duke, emperor, or consul ; but with regard to the distinguishing qualities of a good king, no writer has expressed himself with higher enthusiasm. His general principles seem to be incontrovertible ; though it may certainly be admitted that some of his illustrations are not introduced with sufficient caution. That his chief scope was to prepare the nation for receiving Murray as their lawful sovereign, is another calumny which party zeal has frequently propagated ; it is a calumny totally unsupported by any degree of probable evidence that could satisfy an unprejudiced mind. Buchanan, like other men who have attained to superlative distinction, had his personal and political enemies ; and for every action of his life the worst motives have too often been assigned. He was animated with an ardent and disinterested love of mankind ; and it was upon the most enlarged principles that he undertook to instruct them in their dearest rights. The best commentary on his immortal work is the memorable revolution of 1688.

An ardent love of freedom was long a characteristic of the Scotch nation. Mair and Boyce had, in their historical productions, vindicated with becoming zeal the unalienable rights of the people ; but to Buchanan must unquestionably be awarded the high praise of having been the earliest writer who established political science on its genuine basis. The

southern part of this island had likewise produced political speculators : Sir John Fortescue had endeavoured to trace the line of distinction between an absolute and a limited monarchy ; and Sir Thomas More had engrafted his novel theories on the description of an imaginary commonwealth. More afterwards forgot the liberal speculations of his youth : in his *Utopia*, he inculcates the doctrine of religious toleration, and yet he lived to assume the odious character of a persecutor. That he was himself a victim of divine retribution, it would be indecent to affirm : but it is a historical fact, that he was wantonly sacrificed by the execrable tyrant whom he had served with too much zeal. On the solid foundation which had been laid by Buchanan, a spacious edifice was afterwards reared by Milton, Sidney, and Locke ; names which every enlightened Briton will always recollect with peculiar veneration. That two of them were republicans, need not alarm the most zealous friends of a legitimate monarchy : if the same individuals had flourished at a more recent period, they would undoubtedly have entertained different sentiments. The principles which prompted stern resistance to the wide encroachments of the house of Stewart, are perfectly compatible with those which recommend a cordial attachment to the house of Hanover.' pp. 259—263.

We were sorry to find that Mr. Irving, notwithstanding the general merit of his style, has in some instances entirely mistaken the meaning of as plain words as any which our language supplies. In one place, he speaks of the Friars of the Portuguese monastery, in which Buchanan was confined, under the respectful appellation of the "good monks;" where the context seems to require a very different epithet. In another part of his work, he terms the Franciscan Friars against whom Buchanan's satires were directed, "pious fathers," and at the same time he allows that they deserved the reproaches which were poured upon them. This is a flat contradiction. So that he must probably mean to convey the idea of "impious fathers." In a note where he wishes, as in fifty other places, to expose the stupidity of Mr. George Chalmers, he speaks of him as an "acute writer," by which expression he acknowledges him to be what he endeavours to prove he is not. Mr. I. may certainly shelter himself under the authority of Mr. Gibbon, who, with all his elaborateness of style, is frequently guilty of the same misapplication of words ; but no consecrated name shall induce us to approve so daring a violation of language, and we point it out as an offensive blemish in the work.

Art. II. Sermons on Various Subjects. By William Craig, D. D. late Minister of St. Andrew's Church, Glasgow. A New Edition, with Additional Sermons and a Life of the Author. 2 vols. 8vo. pp. xxxii. 391, 447. Price 15s. bds. Constable and Co. Edinburgh; Murray, 1808.

FROM a thirty years exile in Cimmerian obscurity, the sermons of Dr. Craig are at length recalled into public no-

tice. Whether they are dragged out as bats from their state of torpor, to wink and scream at the light which they cannot bear, or evoked as sufferers by literary ostracism, to receive from the justice of one age that applause which the jealousy of another had denied them, will be evident in the progress of our review. The departure of the author to appear before a higher tribunal, affords us an opportunity of delivering an impartial verdict, without fear of injuring his peace while blowing on his reputation. As this new edition of his sermons contains several that had not before been published, amounting to about a third of the whole, and is prefaced with a newly written life of the author we may treat it as a maiden work.

Dr. William Craig, we are informed, was the son of a respectable merchant in Glasgow, where he was born in the year 1709. At College he early distinguished himself by his proficiency in classical learning, in which he received great assistance from his kinsman the Rev. Mr. Clerke, who "was the first clergyman in the west of Scotland, who began to study and preach and write in a manner different from that usually practised since the reformation, and who thought the interests of true religion could be promoted by such elegance of composition and knowledge of philosophy as might be derived from ancient authors;" pursuing the object from which Mr. Clerke was called by a premature death, Dr. C. applied himself to moral philosophy, assisted by the celebrated professor Hutcheson. When he was presented to the living of Cambusneath, in 1737, "as his sermons inculcated active virtue more frequently and earnestly than his audience, who would have been better pleased with obscure and mystical theology, thought necessary, he encountered considerable opposition." After the building of St. Andrew's Church, Glasgow, one of the most elegant places of worship in Scotland, he was removed thither. It is confessed that his audience was at no time so numerous, as those who valued good composition and liberality of sentiment apprehended he deserved. As his church was not much frequented by the multitude, so neither was it very generally resorted to by the higher ranks. Dr. C. joined with another of his own complexion in an ecclesiastical electioneering trick, to exclude from the divinity chair, at Glasgow, Mr. M'Laurin, brother of the celebrated mathematician, who in every respect outweighed them both. At the close of life, declining in health, "his mind was overwhelmed with melancholy. He seemed to have lost the power of enjoying happiness; no amusement could relieve his depression: he lamented that he was become useless, and that he felt not only his body, but the faculties of his mind impaired." He died in the 57th year of his age.

Thus ended the career of one, whose melancholy ambition it was, to lead the dance of defection from the sentiments and spirit of the reformers, to the theories of the Scottish metaphysicians. He seems to have surrendered, without a sigh, that praise which had been ascribed to his Master, that “the common people heard him gladly.” But while he might seem to preach to the vulgar, it was his mortification to find that even his philosophic liberality and attic diction were unable to attract the great. He obtained, indeed, the sublime distinction of preaching in one of the most elegant places of worship; he had the honour of teaching modern theology to empty pews: but this eminence was insufficient for his ambition, and a higher he could not attain. For so much scriptural knowledge yet survives among the Scottish people, that they shrewdly detect the numerous exchanges which have occurred in latter times, of their old wooden kirks and golden pastors, for golden steeples and wooden priests.

What then was the prize for which our author renounced the useful simplicity of the gospel? Popular applause he confessedly could not obtain, nor the audience of the great. Was it then the praise of elegant literature and refined taste? Many who have ardently pursued the grand object of their ministry, the salvation of souls, will by all competent judges be deemed far more elegant writers, than this philosophising divine. Was the friendship of philosophers the fatal apple for which he turned aside from a path, that had been hallowed by the feet of apostles and reformers? The few who graciously smiled on the parson adorned in the philosopher's cloak, were quickly succeeded by another race, who, with Hume at their head, derided the simple priests that wore out their tongues with licking into philosophic form the several limbs of the Christian system, which they despised in its native integrity, as uncouth and ridiculous. This was one of the mortifications which embittered the close of our author's life.

A comparison of the sermons with the inflated biography which the editor has prefixed, gave rise to these reflections; from which we turn to state the contents of the volumes. The sermons are twenty-nine in number, on the following Subjects;

VOL. I.—The Importance of Religion to the Virtue and Happiness of Private Life.—The Importance of Religion to the Welfare of Society.—The Importance of believing in the Lord Jesus Christ.—The Deceitfulness of Sin.—The Nature of Uprightness, and the Character of the Upright Man.—The Character of Jonah.—The Conduct of Nathan and David.—The Character of Herod the Tetrarch.—The Character and Conduct of Judas Iscariot.—The Character and Conduct of Pontius Pilate.—The Scripture Doctrine of Regeneration.—The One Thing Needful.

VOL. II. ‘On Public Worship.—The Disposition and Conduct of

our blessed Saviour at the Grave of Lazarus.—The Temper and Conduct of the Bereans; or the Duty of searching the Scriptures.—On Religious Education.—The Character and Obligations of a Minister of the Gospel.—On the promiscuous Dispensations of Divine Providence.—How the Word of God is to be received.—The Deceitfulness of Sin.—On the Nature of Sobriety.—God a Believer's Portion.—The Service of the World inconsistent with the Service of God.—The House of Mourning.—The peculiar Advantages of early Piety.—The Importance of the Message which Jesus brought from God, and the Nature of its Evidence.'

That we may not be accused of resorting to the disingenuous artifice of a spiteful caviller, to look out for an unguarded and vulnerable part of this work, for the heel of this redoubtable Achilles, we shall confine our remarks to the sermons on regeneration and on the characters of Pilate and Judas, which the editor extols as the Doctor's *chef d'œuvres*.

* In order to ascertain the precise and full meaning of the similitude between little children, and the temper of mind which our Saviour required in those, who would become the subjects of the kingdom of heaven, it ought to be remembered, that the whole Jewish nation, and the disciples of our Saviour, at this time, no less than the rest of their countrymen, were filled with the expectation of a temporal Messiah, and were very sanguine in their views of external grandeur and prosperity, as the blessings they were to enjoy under his administration. The disciples were so deeply impressed with this imagination, that they fell into debates with one another, which of them should receive the greatest share of these advantages. A dispute of this kind had, in particular, given occasion to this instruction of our Saviour about little children. Indeed the principal obstruction which our Saviour met with, in his endeavours to establish the kingdom of heaven among the Jews, proceeded from this cause; and it was with a view to remove this false conception, and those selfish and ambitious passions which were flattered by its influence, that he so solemnly declared to his disciples, *That except a man was converted, and humbled into the state of a little child, he could not enter into the kingdom of heaven.*

* This humiliation, therefore, by which they were to resemble the condition of a little child, must signify that they were to relinquish this false imagination about a temporal Messiah, and all those selfish and ambitious views which had been flattered and supported by it, that they must subdue that selfishness, pride, and love of power, and that fond attachment to the pleasures of the world, which they had hitherto indulged from their mistaken apprehensions of the Messiah's kingdom; that in these respects they must become like little children, who are entirely free from all such interested and ambitious expectations. This, as appears from our Saviour's expression, and the occasion of it, as narrated by the evangelist, was the conversion or change of which he spake.

* At the same time it ought to be observed, that though professing Christians, in latter times, may have a juster view of the nature and designs of the Messiah's kingdom, and a more proper apprehension of his character, they may, however, still retain the same selfish and ambitious desires, and be engaged in the projects of the world with the same eagerness and passion. When this becomes the case, they are in a state of mind

Thus ended the career of one, whose melancholy ambition it was, to lead the dance of defection from the sentiments and spirit of the reformers, to the theories of the Scottish metaphysicians. He seems to have surrendered, without a sigh, that praise which had been ascribed to his Master, that “the common people heard him gladly.” But while he might seem to preach to the vulgar, it was his mortification to find that even his philosophic liberality and attic diction were unable to attract the great. He obtained, indeed, the sublime distinction of preaching in one of the most elegant places of worship; he had the honour of teaching modern theology to empty pews: but this eminence was insufficient for his ambition, and a higher he could not attain. For so much scriptural knowledge yet survives among the Scottish people, that they shrewdly detect the numerous exchanges which have occurred in latter times, of their old wooden kirks and golden pastors, for golden steeples and wooden priests.

What then was the prize for which our author renounced the useful simplicity of the gospel? Popular applause he confessedly could not obtain, nor the audience of the great. Was it then the praise of elegant literature and refined taste? Many who have ardently pursued the grand object of their ministry, the salvation of souls, will by all competent judges be deemed far more elegant writers, than this philosophising divine. Was the friendship of philosophers the fatal apple for which he turned aside from a path, that had been hallowed by the feet of apostles and reformers? The few who graciously smiled on the parson adorned in the philosopher's cloak, were quickly succeeded by another race, who, with Hume at their head, derided the simple priests that wore out their tongues with licking into philosophic form the several limbs of the Christian system, which they despised in its native integrity, as uncouth and ridiculous. This was one of the mortifications which embittered the close of our author's life.

A comparison of the sermons with the inflated biography which the editor has prefixed, gave rise to these reflections; from which we turn to state the contents of the volumes. The sermons are twenty-nine in number, on the following Subjects;

VOL. I. — The Importance of Religion to the Virtue and Happiness of Private Life.—The Importance of Religion to the Welfare of Society.—The Importance of believing in the Lord Jesus Christ.—The Deceitfulness of Sin.—The Nature of Uprightness, and the Character of the Upright Man.—The Character of Jonah.—The Conduct of Nathan and David.—The Character of Herod the Tetrarch.—The Character and Conduct of Judas Iscariot.—The Character and Conduct of Pontius Pilate.—The Scripture Doctrine of Regeneration.—The One Thing Needful.

VOL. II. — On Public Worship.—The Disposition and Conduct of

our blessed Saviour at the Grave of Lazarus.—The Temper and Conduct of the Bereans; or the Duty of searching the Scriptures.—On Religious Education.—The Character and Obligations of a Minister of the Gospel.—On the promiscuous Dispensations of Divine Providence.—How the Word of God is to be received.—The Deceitfulness of Sin.—On the Nature of Sobriety.—God a Believer's Portion.—The Service of the World inconsistent with the Service of God.—The House of Mourning.—The peculiar Advantages of early Piety.—The Importance of the Message which Jesus brought from God, and the Nature of its Evidence.¹

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equally opposite to the practical intentions of the gospel; and whilst they profess to be the subjects of the Messiah's kingdom, they nevertheless resist its intended influence upon their hearts and lives. Hence it follows that the doctrine of our Saviour in the text, and in the parallel passage of St. Mark, when it is considered as addressed to the professors of the gospel, is to be understood, as a description of that change of heart and life which ought to be effected by their belief that Jesus is the Christ, and of that temper of mind by which they must be qualified to receive the rewards and blessings of his kingdom.

'As then our Saviour acquainted Nicodemus and his own disciples, that except they laid aside their selfish and ambitious expectations from the coming of the Messiah, they could not be the subjects of his kingdom; so, by the same instruction, he hath acquainted all his followers to the end of the world, that except, in consequence of their acknowledging him to be the Christ, they have learned to vanquish all immoderate and impure attachment to the world, they cannot be acknowledged and rewarded by him as the faithful subjects of his kingdom.' pp. 262—286.

In analysing these discourses, we humbly confess that our critical powers were sadly embarrassed; so largely is the new philosophic spirit effused on the dregs of the Scotch prejudice for a bible, that it has produced a neutral substance, which is absolutely non-descript and *sui generis*. If a certain subtle being had been one of the Dr.'s few bearers, he would doubtless have exclaimed once more, "Jesus I know, and Paul I know, but who art thou?"

The essence of the new doctrine appears to be this:—that instead of a complete revolution being requisite in every human soul, it is only necessary that the grosser grubbs, who dig for sordid possessions, should be transformed into the *τόξι*, the butterflies of moral philosophy, the more refined beings, who, in the calm retreat of academic groves, would indulge in the flights of mental abstraction, regardless of the terrene honours of a Cræsus or a Buonaparté.

If Dr. C. did not mean this, and we own that the progress of the discourse renders it questionable, we can only say, that, after all his vapouring affectation of superiority to the evangelic herd, he has been compelled to acknowledge the impossibility of affixing any other meaning to the language of Scripture than this:—that as man is completely depraved, his views and sentiments must be essentially changed, before he can enjoy the delightful consciousness of a religious existence, or feel his heart palpitate with hopes full of immortality. One object, however, the preacher has accomplished, which perhaps is all that he thought worth a struggle; to place the subject in a mild twilight, and thus secure himself from the unfashionable unphilosophic sin of disturbing the slumbers of the unregenerate. Far be it from him to pour that flood of piercing day-light upon their eye-lids, which should make

them start from their pillows, with the horrid thought, "ye must be born again!"

The sermon on Judas Iscariot is a tame phlegmatic repetition of common-place thoughts. Scarcely an expression occurs which would lead even charity to suppose, that one spark of that holy revenge against perfidy, which redoubles our affection for its object, had been excited in our author's breast, by the ingratitude of the traitor, and the sufferings of his Lord. We look in vain for the flash of indignant abhorrence of sin as it betrays all its naked horrors, when Judas throws off the mask. Not the slightest breath of warning or exhortation escapes the preacher's lips, at the close of the traitor's story; and this absolute deficiency of application to the audience makes it appear to be an affair of little moment in his estimation, whether they imitate Jesus or his betrayer. Indeed, the close of nearly all the sermons may be thus translated: "I have discussed the topic; if you please, you may apply and improve it; but—do as you please."

On the character of Pontius Pilate, we will present to our readers all that Dr. C. can claim as peculiarly his own.

"We may observe, that even in the minds of very bad men, there may remain a secret love of innocence, and aversion to injustice; and in consequence of this, a desire to avoid the commission of an odious crime, when it can be avoided in a consistency with their sinful inclinations and pursuits. In the discourse on Herod's character, we have seen, with how much regard and veneration, a person of distinguished worth, such as John the Baptist, can strike the conscience of the most licentious man. In the behaviour of Pontius Pilate, which is the subject of the present discourse, we may observe the same, or a similar effect, with such variation only as proceeded from the difference of the situation wherein Herod and Pilate stood with relation to the persons who had raised their veneration and regard. Herod feared John, and observed him; and when, at the request of Herodias's daughter, he gave orders that he should be put to death, it was with sorrow and regret. Pilate, in like manner, seems to have revered the innocence and virtue of the blessed Jesus; and therefore, struggled hard against the importunity and clamor of the Jews, who insisted on his death; and when he was at last prevailed upon to make the unjust decision of the council, he endeavoured, by some artful apologies, to colour or conceal the guilt of his procedure from himself." pp. 256, 258.

This sermon might be entitled an apology for Pontius Pilate. With the boasted morality of the modern drama and novel, it so represents the struggles of the hero's breast, as to interest the readers in his behalf, and convince you, if you please, that while coarser minds perceive only the grossness of his crime, sentimental ladies can discover the goodness of his heart. Not having cultivated this faculty of sensibility with sufficient attention, we could not help turning away from Pilate, in spite of the preacher's arts, with augmented disgust.

The sum of the praise due to Dr. C. is, that, though a Scotsman, he has been able to write pure English. It is pity he had not been contented with the character of a Christian, for he was never born for a philosopher. He chose to burst from the orbit in which he might have shone, if not as a star of the first magnitude, yet at least with a genial ray, to move in the portentous eccentricity of a comet, though he could scarcely rival the faint gleam of its tail. He might have told the artless story of pardoning mercy with blessed effect to a crowd of listening artizans, whose souls were as precious as the spirits of Newton or Descartes. But he unhappily preferred to strut in buskins, which might cope with Blair's for stiffness if not for embroidery, before a scanty and careless audience. His spiritless harangues can interest neither the saint nor the sinner, the speculatist nor the devotee; and if they can answer any purpose imaginable, it is only to show the minister how he ought not to preach, and the people what they ought not to hear.

Art. III. Buchanan's *Journey through Mysore, Canara, and Malabar.*
(Concluded from p. 293.)

WE have already stated, that Dr. Buchanan had obtained much information, as well mercantile as political, in reference to the districts through which he passed: he has given various tables of natural productions, exports, and imports, which add greatly to the value of these parts of his work. His principals have, indeed, every reason to be satisfied with his attention and diligence. The documents he has furnished will be found important to men of public business; we recommend them also to the geographer, to the merchant, and especially, to the speculator in Indian commodities; but they are not susceptible of analysis or abridgement. It will be necessary, therefore, to pass these minute details, with a general commendation;—many valuable observations are scattered among them; which we presume will not be neglected by the persons who are intrusted with the management of Indian affairs.

The character of Tippoo Saib, as a sovereign, to which we have already adverted, has not been unjustly estimated in Europe, though viewed under the influence of political hatred, and through the medium of interested reporters. The reader of Dr. Buchanan's Travels will still find it necessary to raise his detestation of this flagitious tyrant several degrees higher than it has usually rested. The absurd and savage policy which he adopted, is exposed on the evidence of certain facts; while the consequence of such policy throws a vivid light on the folly of attempting those changes by violence,

which should only be the result of conviction. The criminality of religious persecution is deducible from reasoning; its absurdity is manifested by facts.

* *Malabar*, when *Hyder* invaded it, was divided into a number of petty *Rájáships*: the government of which being perfectly feudal, neither laws, nor a system of revenue, were known among its inhabitants. The state of the country was little favourable to the introduction of order and good government. *Malabar*, however, was then very rich in money. For ages, the inhabitants had been accumulating the precious metals that had been given them in return for the produce of their gardens. *Hyder's* only object in the countries he conquered, was to acquire money; and provided he got plenty of that, he was very indifferent as to the means which his officers took to obtain it. Immediately after the conquest of *Malabar*, vast sums were extorted from its inhabitants by the military officers. When *Hyder* found the assets to fall short of its charges, he listened to proposals from the *Rájás* to become tributaries. The *Brahmans*, who were left with the *Rájás* as spies on their actions, took care that the estimate should be so formed, as to leave a large sum to be divided between them and the *Rájás*. The precarious tenure by which the *Rájás* held their station, joined to their uncontrolled authority, rendered them to the utmost degree rapacious; not even a pretence was set up for exacting money from all such as were known to have any. There were no laws; money insured impunity to criminals, and innocent blood was often shed by the *Rájá's* own hands, under the pretence of justice. In the space of a few years many of them amassed treasures to an amount unknown to their ancestors; and had it not been for the dread that they entertained of *Hyder's* calling them to an account for their ill-gotten wealth, their situation under him was better than that which they held before the invasion. The country, however, was daily declining in produce and population; insomuch, that, at the accession of *Tippoo*, they were reduced to one half of what they had been at the time of *Hyder's* conquest. But still greater calamities were reserved for the unfortunate inhabitants of this country in the reign of the *Sultan*. During the government of his father, the *Hindus* continued unmolested in the exercise of their religion; the customs and observances of which, in many very essential points, supply the place of laws. To them it was owing, that some degree of order had been preserved in society during the changes that had taken place. *Tippoo*, on the contrary, early undertook to render *Islamism* the sole religion of *Malabar*. In this cruel and impolitic undertaking he was warmly seconded by the *Moplays*, men possessed of a strong zeal, and of a large share of that spirit of violence and depredation which appears to have invariably been an ingredient in the character of the professors of their religion, in every part of the world where it has spread. All the confidence of the Sultan was bestowed on *Moplays*; and in every place they became the officers and instruments of government. The *Hindus* were every where persecuted, and plundered of their riches, of their women, and of their children. All such as could flee to other countries did so: those who could not escape took refuge in the forests, from whence they waged a constant predatory war against their oppressors. Multitudes of *Hindus* were circumcised by force, and many of the lower orders were converted. The

406 Buchanan's Journey from Madras, through Mysore, &c.
population of Hindus was reduced to a very inconsiderable number. Vol. II. p. 548.

With the decrease of population, the power of paying taxes was also reduced, and the misery of the people was still more augmented by the unrelenting rapacity of their exactors.

'The rent paid to *Tippoo* did not amount to one half of the valuation; for all parties united to defraud him, each getting a share, although during the Sultan's government the rent fell thus light on the cultivators, they were, even by their own account, much worse off than they are at present; for there was no end to the arbitrary exactions which the Lord-lieutenants (*Asophs*) levied. The most intolerable of these, however, arose from the contribution which the Sultan demanded, to make good the sum that he was bound to pay to Lord Cornwallis by the treaty of *Seringapatam*. *Tippoo* ordered three millions (*crores*) to be collected; and the people here say, that by paying their share of this they would not have been distressed. In place of three *crores*, however, ten were collected, and of these seven were embezzled by the officers of the revenue. These again were obliged to bribe their superiors; but *Tippoo* did not molest them, and many of the Bráhmans are said still to possess very considerable sums, which were then accumulated. *Hyder* and his son acted on totally different plans. The father protected the cultivator, but was very apt to squeeze his officers in an arbitrary manner. The Sultan seldom molested his officers, but he cared not how much they fleeced the people. He, however, was probably ignorant of the lengths to which they went, especially after his unsuccessful war with Lord Cornwallis; from which period he was almost inaccessible to his subjects, and continued to brood over his misfortunes in sullen solitude.' Vol. III. p. 248.

The invasion of Lord Cornwallis appears indeed to have been a source of great affliction to the provinces through which his army marched. Not so much, says Dr. B., from the troops themselves, as from the ravages of those who, having contracted to supply grain and forage, plundered the inhabitants in all parts, without remorse, under the plea of fulfilling their contracts. The progress of devastation attendant on war, and the succession of evils consequent on a state of hostility, are strongly depicted in the following extract.

'Krishna Rájá of Mysore, rebuilt the great temple of Cancanhully; which, as usual, is supposed to have been of great antiquity. According to fable, it was founded by *Valmica*, a celebrated Bráhman, the author of the *Ramayena*, who lived in the Tritaia Yugam, many hundred thousand years ago. Previous to the invasion by Lord Cornwallis, this country was fully cultivated. The devastation was commenced by *Tippoo*, who blew up the works in order to prevent them from being useful to the British army. After this, the Anicul Polygar ravaged the country, Colonel Read having invited him back to his dominions. According to the accounts of the Amildar, this gentle Hindu has rendered two fifths of the whole arable lands a waste; and, from the small number of inhabitants, the beasts of prey have increased so much, that, during the two last years of the Sultan's government, eighty of the inhabitants of Cancanhully

were carried away by tigers from within the walls of the fort. These have been since repaired, and the people can now sleep with safety. To keep off these destructive animals, every village in the neighbourhood is strongly fenced, with a hedge of thorns. On the approach of the army under General Harris, Tippoo burned the town, and he did not allow to escape this favourable opportunity of destroying an idolatrous place of worship. He broke down the *Mandapam*, or portico of the temple, and nothing remains but the gateway, and the shrine, to destroy which, probably, his workmen durst not venture. Cananfully at present contains about two hundred houses. Before the invasion of Lord Cornwallis there were at least five hundred. It stands on the west side of the Arkavati river.' Vol. III. p. 426.

We have attended, with considerable interest, to our traveller's accounts of the state of opinion and morals in the countries he has visited. They are such as, having had no contaminating intercourse with Europeans, cannot be considered as sophisticated by any of those deteriorating principles, with which *sordid* philosophers upbraid a state of civilization and refinement. They have been described as the residence of mortals happy and pure by nature: where benignity in all its forms delighted to bestow benefits on the sons of men, and the sons of men were brethren in the most amiable sense of the term. Alas, Dr. B. is not a *philosophe*: there is no such description here. On the contrary, the innumerable sects into which the opinions of the natives are divided, the rival and opposing interests of those opinions, with the customs and observances consequent on them, demonstrate clearly that if there be anywhere a race free from evil propensities, it must not be sought in the mountains or plains of Mysore.

The most obvious institutions, to a traveller, are those which mark the intercourse of the sexes, the established and ordinary connexions of life: yet we find these perverted in no common degree, among certain tribes, and even the strongest affection of nature, the parental *copyn*, suppressed by the prevalence of custom.

* Having procured (says Dr. B.) some of the principal *Nairs* that attended on the *Rájá* in a visit which he made to Captain Osburne, and a sensible *Namburi* who seemed to be much in favour with that chief, I consulted them on the differences that obtain in the customs of the *Nairs* who live north from the *Vay-pura* river, from those that are observed in the Southern parts of *Malayala*. The female *Nairs*, while children, go through the ceremony of marriage, both with *Namburis* and *Nair*'s; but here, as well as in the South, the man and wife never cohabit. When the girl has come to maturity, she is taken to live in the house of some *Namburi* or *Nair*; and after she has given her consent to do so, she cannot leave her keeper; but, in case of infidelity to his bed, may be punished with death. If her keeper have in his family no mother nor sister, his mistress manages the household affairs. The keeper, whenever he

pleases, may send his mistress back to her mother's house ; but then, if she can, she may procure another lover. A man's house is managed by his mother so long as she lives. When she dies, his sister comes for the fifteen days of mourning. She afterwards returns to her lover, and remains with him until he either dies or turns her away. In either case, she returns to her brother's house, of which she resumes the management, and brings with her all her children, who are her brother's heirs. A *Nair* here is not astonished when you ask him *who his father was* ; and a man has as much certainty that the children born in his house are his own, as an European husband has ; while these children are rendered dear to him by their own caresses, and those of their mother, who is always beloved, for otherwise she would be immediately dismissed : yet such is the perversity of custom, that a man would be considered as *unnatural*, were he to have as much affection for his own children, as for those of his sister, *which he may perhaps never have seen*. Of all known manners of conducting the intercourse between the sexes, this seems to be the most absurd and inconvenient.' Vol. II. p. 513.

Truly, we are of Doctor B.'s opinion ; but we think this conduct not altogether unworthy of that sapient race, which, although totally unacquainted with Lord Monboddo, has persuaded its women that Europeans "have long tails, and wear breeches in order to conceal them."

Concerning these *Namburis*, the Doctor relates an anecdote, which is also very characteristic of Brahmanical equivocation.

* Every *Namburi* who stains his hands with blood ought to become an outcast; but an exception was made in favour of *Putter*, and his companions, who undertook to assassinate *Sholun Permal*. Before he departed on his enterprize, the *Namburis* promised, that, in consideration of the laudable intention with which the deed was undertaken, the law should not be enforced against men who were acting for the good of a cast so favoured by the gods. After *Putter* and his companions, however, had murdered the unsuspecting prince, and had made their escape to the tank where the *Bráhmans* were performing their devotions, they became struck with horror, and, sitting down on the steps, exclaimed "How can we with our bloody hands approach such pure beings!" The *Bráhmans* replied, that, in consequence of the promises which had been made, if they had come down they must have been received ; but, as they had chosen to sit at a distance, conscious of their impurity, they must ever afterwards be considered as inferior to the *Namburis*. The descendants of these persons are to this day called *Nambuddy*, or *sitting on steps*, and are considered by the *Namburis* as not much higher in rank than *Rájás*, or other princes. Vol. II. p. 426.

We learn from Dr. B., that some of the castes have neither worship nor priests of any kind ; that others perform certain ceremonies, which they call worship, *once a year* : that some are visited by their spiritual superintendants, at uncertain times, as *once in three years* : that written instruction is totally unknown among many of them, and that the privilege of

reading for instruction is intrusted to very few. Ignorant and heedless even of the principles of his religion, each is satisfied with a few observances, in which he follows his ancestors.

The establishment of Brahmanism is systematic; and, when complete, it manifests no small skill and knowledge of the human heart, in those who arranged it. This caste is derived by descent, like others; but only those attain to eminence in it, who go through the preparatory studies. These show their skill by investigating questions proposed to them by their superiors, at meetings held partly on purpose; and at these the reputation of those who are likely to rise in the caste is established. A superior order regulates these students, and even inspects Brahmans of some reputation, examines the state of their discipline, corrects erroneous interpretations of the sacred books, and delivers exhortations. These persons are too sacred to be beheld by the eyes of the vulgar: yet when they approach a village at their visitation, all their adherents are expected to go out to meet and receive them with honour and reverence. These are called *Gurus*.

'In their judicial capacity the *Gurus* possess great authority. They take cognizance of all omissions of ceremonies, and actions that are contrary to the rules of cast. Small delinquencies they punish by pouring cow-dung and water on the head of the guilty person, by fine, and by whipping. For great offences they excommunicate the culprit; which is done by shaving his head. This excludes a man from all society, even from that of his nearest connections; for his very wife would incur a similar punishment by giving him any assistance. The excommunication may be removed by a *Guru*; in which case he purifies the repentant sinner by a copious draught of cow's urine.' Vol. I. p. 147.

There is a constant warfare of opinion among the learned of the different sects into which the castes are divided, each insisting on its superior antiquity and rank. Some for instance abhor the shedding of blood, and refuse to admit it into any sacred rite: others consider the introduction of blood as necessary. Some will not eat of food prepared by individuals of a caste inferior to their own: others will eat freely, without thinking it any defilement, though they agree with the former, in refusing to marry out of their own caste and their own sect. As a striking proof of the pride of caste, Dr. B. observes, that the *Shanar*, though they "acknowledge themselves to be of the impure race called *Panchamas*, still retain the pride of cast: and a *Tiati*, or female of this cast, although reduced to prostitution, has been known to refuse going into a gentleman's palanquin, because the bearers were *Mucuar*, or fishermen, a still lower class of people than herself." (Vol. II. p. 415.)

This will appear to a European sufficiently extraordinary; and may lead him to suspect, as indeed the fact is, that great difficulties oppose the introduction of better knowledge into India. While so great a proportion of the natives is left to barbarism and ignorance, while a few ceremonies of the most trifling description supply the place of morals and piety, while the tribes are scattered at considerable distances from each other, and while there is so strong a principle of repulsion in activity, throughout all parts of Hindostan, we may wish for the conversion of these outcasts: but our expectations must be temperate. There is no room for exulting predictions of instant success; but there is no occasion for despair. A community yet remains to be noticed, which is neither a caste nor a sect, which sets no value on descent, which confines not its fellowship to a family or to a nation, nor considers any as better or worse for secular privileges. It is pleasing to think that the members of this community, in spite of persecution and cruelty, are yet considerable, and that force has failed of overcoming their zealous and resolute piety.

'The princes of the house of *Ikeri* had given great encouragement to the Christians, and had induced 80,000 of them to settle in *Tulava*. They are all of *Kankána* descent, and retained the language, dress, and manners of the people of that country. The clergy it is true adopted the dress of the order to which they belonged; but they are all natives descended from *Kankána* families, and were purposely educated in a seminary at *Goa*, where they were instructed in the Portuguese and Latin languages, and in the doctrines of the church of Rome. In *Tulava* they had 27 churches, each provided with a vicar-general, subject to the authority of the Archbishop of *Goa*. *Tippoo* threw the priests into dungeons, forcibly converted to Islamism the laity, and destroyed all the churches. As the Christian religion does not prevent the readmission into the church of such delinquents, these involuntary Mussulmans have in general reconciled themselves with the clergy, who now of course are at liberty, and 15,000 have already returned to *Mangalore* and its vicinity; 10,000 made their escape to *Malabar*, from whence they are returning home as quickly as their poverty will admit. The clergy are now busy with their flocks, whose poverty, however, has hitherto prevented them from rebuilding any of their churches. During the government of *Hyder*, these Christians were possessed of considerable estates in land, all of which were confiscated by *Tippoo*, and immediately bestowed on persons of other casts, from whom it would be difficult to resume them. These poor people have none of the vices usually attributed to the native Portuguese; and their superior industry is more readily acknowledged by the neighbouring Hindus, than avowed by themselves.'

Vol. III. p. 23.

This is certainly a very honourable testimony to the character of these poor, but respectable native Christians. We could be glad to consider Dr. B. as somewhat too harsh, in the account he gives of their presiding Ecclesiastic.

'The vicar general was long continued in Jamál-ábád. He speaks Latin neither correctly nor with fluency, and seems very desirous of obtaining what he calls a domineering power over the sect, that his authority may be equal to that of the native *Gurus*; so as to keep his flock in good order, not only by the spiritual means of excommunication, but also by the temporal expedients of fine and corporal punishment.'

The scenes which pass daily before Europeans, would certainly not prepare them to expect that an *Indian Ecclesiastic* should have the sense to keep his flock in good order by spiritual means, by friendly advice and exemplary sanctity.

There are several lessons of importance, that we have often endeavoured to teach, which it may be possible to inculcate, by examples from this work, on minds untractable by reason. In the first place, if it were possible in this age of scriptural knowledge for any Christian believer to dream of propagating the evangelical blessings by the sword, the intolerance of Tipoo, with its horrible and fruitless cruelties, would doubtless arouse him to humanity and common sense. Let the enemy therefore of the Christianizing system, give so much credit to its friends, as to suppose them perfectly disinclined, while they are utterly unable, to prosecute their sacred work by any other measures, than those of illuminating the mind and winning the affections. At the same time, let his liberality be consistent, and cordially extend that tolerance to the Christian which he vindicates for the Mussulman or the Hindoo.

2. Let the possibility of converting the Indian natives of all ranks, without exciting any general clamour or the slightest political disaffection, which has been demonstratively proved and abundantly admitted, be remembered as an indubitable fact; and let the progress of truth no longer be interrupted by the iteration of detected falsehood and groundless alarms.

3. Let a fair comparison be made and kept in mind, of the pagan and Christianised Hindoo; and let the enemies of the gospel be considered, and consider themselves, as the advocates of mental degradation and social brutality, of sloth, disloyalty, impiety, and filth.

Lastly, we would exhort all classes who think or speak of the Hindoo character with due reprobation, to remember what circumstances have aggravated its natural depravity. "Suppose ye that these are sinners above all others?" is the language of genuine candour. "Who maketh thee to differ?" is the reflection of grateful humility. The standard of human character in Hindoostan is at zero; there is no danger of severity becoming unjust in estimating its value, or of eloquence becoming extravagant in describing its turpitude. But let us beware that our antipathy is directed, not against the person of our degraded brother, but against the superstitions, the vices, and the tyranny that have degraded him. The Hin-

doos, essentially and originally, are the equals of Swartz and Carey; and it would not be difficult to assign the circumstances, which have so reduced the general character in India as to render such an assertion paradoxical. The slavery of the mind to a detestable superstition, and that of the body to a succession of oppressors, are the obvious sources of all that is *peculiarly* deplorable among the Hindoos. These causes have operated in the production of evil *conjointly*; they have multiplied the kinds, and augmented the quantity. The intense craft of the Hindoos, for instance, may be ascribed to their precarious situation as oppressed and plundered vassals; it is the natural resource of weakness against violence: but it has been strengthened by a system of pretended religion, which tolerates fraud, which admits of ridiculous expiations, which only recognizes external conduct, and affects no influence in the heart. These causes have operated *for ages*; their influence is inveterate; and though they should be abolished by the dash of a pen, their effects cannot be reversed nor their power suddenly annihilated. The fetters may be broken, but the limbs are cankered and withered; the trace is almost indelible, and vigour is scarcely to be restored. There is then a peculiar difficulty to be expected in attempting the improvement of the Hindoos; an obstinate prejudice arising partly from peculiar circumstances, that should not diminish our concern for their happiness, but animate our efforts to promote it. The opponents of Missions have pleaded the same fact to a far different purpose. The very age and solidity which the empire of human misery has attained in India, is urged, not as a motive to accelerate and redouble exertions in subverting it, but as a reason for summoning the civil power of Britain to its protection! Such is the philanthropy of those, who would "leave the Hindoos in the undisturbed possession of their altars and their gods," in the chains of an infernal hierarchy, in the dungeon of impenetrable ignorance, among the pollutions of sin, and the tortures of superstition. It is a glorious distinction of Christians, from all the hordes of audacious or hypocritical infidels, a distinction truly expressing the essential difference of their characters, that the former detest the crime while they pity the criminal, the latter are merciless to the criminal but tolerant to the crime: the former would save the worshipper and destroy the idol; the latter would spare the idol, but drown or burn the worshipper!

These volumes are embellished and illustrated by a considerable number of Plates. The portraits of Tippoo's Sons are well executed, from Drawings made for the Marquis Wellesley. We have already expressed our opinion of the importance of this work to the sciences of moral philosophy, natu-

ral history, and statistics, to the principles of legislation, and the pursuits of commerce; and we cannot in justice deny our emphatic commendation of the judgement which prompted the commission, of the industry which prosecuted the inquiries, and of the liberality which has published the result.

Art. IV. *Marmion; a Tale of Flodden Field.* By Walter Scott, Esq. 4to. pp. 500. Price 1*l.* 11*s.* 6*d.* Boards. Edinburgh, Constable; Miller, Murray. 1808.

PUBLIC expectation is seldom so highly excited by the promise of a new poem, as it has been, for some time past, by the repeated annunciation of "*Marmion, a Tale of Flodden Field,*" by the author of "*The Lay of the last Minstrel.*" Mr. Scott is probably the most popular poet living in this country, even in an age distinguished for poets of various and eminent talents. Without presuming to depreciate him in comparison with any of his less fortunate contemporaries, we may attribute a portion of his fame to the felicitous circumstance of his style and subjects being peculiarly calculated to fascinate two classes of readers, the one very select and the other very numerous, who are not generally attached to the Muses; we mean, the *Black-letter-men* and the *Novel-readers* of the age: the admirers of border antiquities, and the lovers of romantic adventures. Thus trebly armed with true powers of poetry to delight the refined and susceptible heart, with skill in obsolete literature to attract the antiquary, and with a form of language so plain, yet so fluent, as to make the novel-reader forget that his tales are in verse, Mr. Walter Scott stands unrivalled among his brethren. How far the present work may gratify that curiosity, which the somewhat officious predictions of its approach awakened, we shall not pretend to anticipate. Had *Marmion* appeared before the author, by his *Minstrelsy of the Scottish Border*, had prepared the public mind for the Gothic inroad* which he meditated against the feeble provinces of modern poetry, and which he successfully accomplished in *The Lay of the last Minstrel*; —such a phenomenon of grotesque verse as is here exhibited would have staggered the critics, who would scarcely have ventured to declare a free opinion of its merits (though they might have found less difficulty in carping at its faults) till the public, the slow but finally infallible judge of literary excellence, had sentenced it to oblivion or immortality. As the case stands, both the critics and the public will judge *Marmion* in comparison with the author's former and favourite production; and it is not improbable that some disappointment may be felt, for eager and long-waiting expectation

* He calls his lyre the *Gothic Harp*.—p. 14.

is always unreasonable. In the *Lay of the last Minstrel*, the poet rode triumphantly through a field in which there was no competitor; on the present occasion, it is true, he has only one rival, but that rival is the most formidable with whom he could be compelled to enter the lists, for that rival is himself; and unless he has greatly surpassed his own former achievements, he must be contented till the next generation at least, with the credit of having adventured bravely, but failed.

Perhaps the most captivating charm of the *Lay of the last Minstrel* may be found in the pleasing introduction of "the last Minstrel" himself, in the scene and the company where he caroled his "Lay," and in the compassionate interest awakened in the reader's breast for the old man, when, at the opening and conclusion of every canto, he recalls his own joys and sorrows, and unbosoms his individual feelings, in spontaneous and irresistibly-affecting rhapsodies. By the admirable art of the poet, the *Tale* or "Lay" itself is delivered in the presence of a party, of which every reader imagines himself one; even in perusal, therefore, the story seems rather to be *listened to* than *read*. It was not to be expected that Mr. Scott should be so fortunate as to invent a vehicle equally advantageous for another poem of similar character: but no one could doubt that he was capable of selecting and adorning a theme of higher dignity, and more exquisite intrinsic interest, than the *Lay*. Such a theme, and so executed, is *Marmion*; and had the author trusted it with its own insulated merits to the public, it would have been welcomed and honoured with unhesitating applause. But being determined to encumber it with the most unnecessary support that could well be imagined, he has thrust between the six Cantos six long Epistles to friends, modern in style, subject, and embellishment; which might as well have been interpolated with the old chronicle of the "Battle of Flodden" as with this new *Tale of Flodden Field*. The author needs not be proud of the plaudits, nor sore at the sarcasms, of any one who can patiently read this book according to the order in which it is printed; for *Marmion* will have little power to dazzle or delight him, who can endure the impertinent intervention of the epistles in the most sublime and interesting pauses of the narrative. Convined of the extraordinary worth of the latter, and the comparative insignificance of the greater part of the former, we have little doubt that the fortune of this volume will be the reverse of its predecessor:—*there* the interludes afforded the highest gratification; *here* they will not only miss due praise, but escape just censure; for as it will require very little additional trouble to turn over twenty pages instead of one, from Canto to Canto, few readers will grudge

their pains to do this; but it will be much indeed if one reader in twenty will remember or care to turn back, at the conclusion, to peruse the omitted interlopers, as all interest in the book itself will expire with the hero from whom it is denominated. We are sorry to notice so palpable a piece of book-making, (and so miserably managed too, that the very artifice by which it is attempted to be concealed only exposes it the more to observation) in the work of an author who has no occasion to resort to any tricks of trade to acquire sufficient fame and profit by his labours.

We do not complain of the publication of the “*Epistles*” in the same volume with “*Marmion*,” but of the pitiful device *to make them go down with it*, under the pretence that they are essentially connected with the story: when it is nearly self-evident that they were written without any specific reference to the piece, on which they are now most awkwardly botched by a few lines at the end of each, in some instances absolutely deteriorating their own, and we presume their *original*, effect; while whatever forced alliance is made between them and the grand poem, the poem has not in a single case the slightest dependence on them. If the writer was really bound to furnish a certain quantity of verse for a certain sum of money, why could he not have printed the epistles distinctly, either at the beginning or at the end of the volume?—Or why did he not chuse subjects for his preambles from the Cantos of the poem to which they are given as preludes? For with suitable themes arising out of the story itself (particularly from the *scenes* of action and the *manners* of the time) he might have been abundantly supplied, as every one may perceive on reading over the following heads, annexed to each Canto: “*The Castle*;—*the Convent*;—*the Hostel or Inn*;—*the Camp*;—*the Court*;—*the Battle*.” As they now stand confounded together, what congeniality of feeling, or coincidence of circumstance, can possibly be imagined, between the interment of Pitt and Fox in Westminster Abbey, and the magnificent feasting of Lord Marmion at Norham Castle? or between a facetious description of Christmas gambols, and a terrific display of Flodden Field covered with contending armies? We should have preferred it, however, had the author lengthened his tale, or rather had he unfolded it more amply through *ten* or *twelve* Cantos, instead of *six*. This he might easily and advantageously have done; for his fable is so rich in materials, powerful in interest, various and intricate in incident, and animated with characters so strongly contrasted, that instead of having exhausted his subject on his present plan, we are inclined to complain that he has not sufficiently brought forward and relieved the scenes

and the figures which he has here sketched with the hand of a master. There are many things of which we wish to know more, and few on which we can justly say that the author, who has the rare talent of never being dull, has dwelt too long. Perhaps no modern poem could be so much improved by expansion, (not in *description*, but in *narrative*,) as the piece before us. We will not acknowledge that we have, in any instance, been wearied with antiquarian minuteness and border garrulity; but we could very well have spared many exquisite details of the pageantry of dress, the fashion of flags, and the devices of arms, to have been compensated with further information concerning Constance, Clara, and De Wilton; and we should have been better pleased, if, with less of the pantomimical magnificence of heraldry, we had found more of human actions and passions exhibited in very strange and heroic situations.—Were the subject worth a conjecture, we should suspect that the Epistles were written with immediate reference—to certain political events—to the author's private habits of study and amusement—to the peculiar style and subjects of his poetry—and in memory of former feelings and friendships. The union of these with *Marmion* was an after-thought, and was unworthy of a skilful writer, for each might have stood alone to greater advantage. Interwoven as they are, they will be read in comparison with each other, by the few who peruse both; and we are confident in predicting that the majority of these will pronounce the epistles to be much inferior, both in energy and elegance, to the main poem. They will form this decision for a very plain, if not a very just reason; because Mr. Scott in his own style appears inimitable, but when he writes in the language of his contemporaries he immediately becomes one of them, and must then be placed in the rank which belongs to him,—a high rank we acknowledge, but certainly not the highest. In *Marmion* the expression and cadence of verse are varied and irregular to suit the thoughts and the subjects; the occasional meanness of phraseology, ruggedness of metre, vulgarity of allusion, frivolity, feebleness, or superfluity of sentiment and description, are scarcely felt as faults, because the reader is carried back to an antiquated age, and imagines himself not only hearing the story of obsolete personages, but hearing it from the lips of a minstrel who records what occurred within his own memory. Now as in Mr. Scott's *romantic poems* the beauties outweigh the blemishes, as much as, in the lays of the bards whom he assumes to imitate, the blemishes outweigh the beauties, his good natured readers, (for the readers of other poets are seldom so good natured,) feel continually more disposed to relish the excellencies of these compositions, than to nauseate their defects. But when, as in the

epistles, he relinquishes his factitious style, and casts away his antique attire, he is listened to only as *a minstrel of the present day*; then are his uncouth and languid lines, his barbarous and tramontane rhymes, insufferable on this side of the Tweed, as readily detected and condemned as severely, as if they were found in the pages of any other living bard. We do not mean to charge Mr. Scott with negligence in these epistles; on the contrary, we are persuaded that some of the weakest passages in them have cost him more hard labour than the noblest flights that occur in the *Lay of the last Minstrel*, and the metrical romance of "*Marmion*." Hence indeed we conclude, that with more credit and facility to himself, and with more delight to the public, he might have extended his great work to twelve cantos, than he has compounded the heterogeneous volume now before us.

We should not have expatiated so much on this monstrous connection between *Marmion*, and the "*Six Epistles from Ettrick Forest*," (which were announced in the literary journals for speedy publication, long before there was any rumour of such a poem as the former being in embryo,) had it not afforded us an opportunity of distinguishing and contrasting their respective characters and pretensions to public favour. We shall have no further occasion to consider them in contact, or rather in opposition, with each other; but shall briefly point out a few of the prominent features of each, dispatching the epistles first.

The first epistle is addressed to W. S. Rose, Esq. the ingenious versifier of *Amadis de Gaul*. It appears to have been written in November, 1806; and after a good winter-piece of description, the poet, by an easy transition, recurs to his country's wintry state, and takes occasion to eulogize the memory of Lord Nelson, Mr. Pitt, and Mr. Fox, all recently lost to the nation. Though patriotism is inspiration to every true poet, yet personal and party politics in general furnish meagre and miserable subjects for the lyre; none but the muse of satire being ever genially kindled by those flames that consume the domestic tranquillity of governments. Mr. Scott, it is true, praises and mourns the dead with all his might; but we have been more affected by ten lines on the *Love of Country* in the *Lay of the last Minstrel*, than with all the "fine frenzy" of panegyric on departed statesmen, that rages through as many pages of this epistle. Ought not the awful reflection, that Mr. Pitt and Mr. Fox are reposing till the day of judgement under the same roof, almost in the same grave, to have awakened some sentiment more sublimely affecting than can be found either in the prettiness of the first four, or the common-place of the six last lines in the following extract?

'Drop upon Fox's grave the tear,
 'Twill trickle to his rival's bier;
 O'er Pitt's the mournful requiem sound,
 And Fox's shall the notes rebound.
 The solemn echo seems to cry,—
 " Here let their discord with them die ;
 " Speak not for those a separate doom,
 " Whom Fate made brothers in the tomb.
 " But search the land, of living men,
 " Where wilt thou find their like agen?"

But if the poet transgressed his own boundaries in his first epistle, in the second he is entirely and most happily at home. The prospect of Ettrick Forest, now shorn of its trees and dispeopled of its savage inhabitants, as compared with its ancient glories, is admirably delineated; the ramble and the *brown-study* on the border of St. Mary's Lake are finer than any thing of the kind that we have hitherto met with in Mr. Scott himself. Even the additional scene of contrasted horror, introduced purely for the sake of connecting this epistle with the second canto of *Marmion*, gives no offence, though it does not heighten the effect of the preceding descriptions. The simile, toward the conclusion, of a rivulet-cataract to a "*grey mare's tail*" though sanctioned it seems by vulgar usage, and dignified with uncommon pomp of versification, is too low and ludicrous to please in the passage where it occurs. We give the following beautiful specimen from this epistle.

* Nought living meets the eye or ear,
 But well I ween the dead are near ;
 For though, in feudal strife, a foe
 Hath laid Our Lady's chapel low,
 Yet still, beneath the hallowed soil,
 The peasant rests him from his toil,
 And, dying, bids his bones be laid,
 Where erst his simple fathers prayed.

If age had tamed the passion's strife,
 And Fate had cut my ties to life,
 Here, have I thought, 'twere sweet to dwell,
 And rear again the chaplain's cell,
 Like that same peaceful hermitage,
 Where Milton longed to spend his age.
 'Twere sweet to mark the setting day,
 On Bourhope's lonely top decay ;
 And, as it faint and feeble died,
 On the broad lake, and mountain's side,
 To say, " Thus pleasures fade away ;
 Youth, talents, beauty, thus decay,
 And leave us dark, forlorn, and grey ;"—
 Then gaze on Dryhope's ruined tower,
 And think on Yarrow's faded flower ;

And when that mountain-sound I heard,
 Which bids us be for storm prepared,
 The distant rustling of his wings,
 As up his force the Tempest brings,
 'Twere sweet, ere yet his terrors rave,
 To sit upon the Wizard's grave;
 That Wizard Priest's, whose bones are thrust
 From company of holy dust;
 On which no sun-beam ever shines—
 (So superstition's creed divines,) Thence view the lake, with sullen roar,
 Heave her broad billows to the shore,
 And mark the wild swans mount the gale,
 Spread wide through mist their snowy sail,
 And ever stoop again, to lave
 Their bosoms on the surging wave : Then, when, against the driving hail,
 No longer might my plaid avail,
 Back to my lonely home retire,
 And light my lamp, and trim my fire : There ponder o'er some mystic lay,
 Till the wild tale had all its sway,
 And, in the bittern's distant shriek,
 I heard unearthly voices speak,
 And thought the Wizard Priest was come,
 To claim again his ancient home !
 And bade my busy fancy range,
 To frame him fitting shape and strange,
 Till from the task my brow I cleared,
 And smiled to think that I had feared.'

The third epistle contains a sprightly and ingenious vindication of the writer's peculiar poetical pursuits. There are in it some picturesque allusions to romantic scenery, which in early youth warmed his imagination with the enthusiastic love of Border-themes. An author is seldom so eloquent as when he talks of himself, and perhaps never more pleasing than when he recalls his infantine feelings and amusements.

In the fourth epistle we find many charming recollections, awakened by the occurrence to his mind of the simple expression of an "ancient minstrel,"

"Where's now the life which late we led?"

The reader will sympathize delightfully with the author, if he should find some dear remembrances of his own past days renewed in the perusal of this retrospective poem.

The fifth epistle celebrates the praises of Edinburgh, in which the introduction of Britomarte, the heroine of Spenser, is very lively and appropriate. The sixth and last epistle describes Christmas gambols: the tale of the demon who keeps the chest of treasure at Franchemont is neither well told nor

well applied. On the whole, the second and third of these epistles are, in our estimation, the best.

We now proceed to make a few comments on the chief poem of this volume. *Marmion* is a fictitious personage; the imaginary descendant of a family of that name, which became extinct in the reign of Edward IV. His adventures in this poem are grafted on a pretended mission, which he undertakes by order of Henry VIII, to James IV king of Scotland, to demand the cause of the immense preparations for war, which he was making, apparently with the view of invading England. The poem opens with the arrival of Lord Marmion and his train at Norham Castle, on the borders; in the course of the following cantos he proceeds to the Scottish camp and capital, where he has an interview with James at a ball, receives an answer of defiance, returns toward England, and joins the army under the Earl of Surrey just marching to battle against the Scots at Flodden Field. They fight—he falls. This journey affords the author a series of scenes, in which he displays, with his wonted skill and vivacity, the manners and characters of the rival nations, particularly of the Scotch, in that ferocious age of declining chivalry. But had this been all, the “progress of Lord Marmion” would have been more worthy to be celebrated by *John Nicholls* than *Walter Scott*. Out of the private history of the hero arises a deep, mysterious, and impassioned interest, which gives warmth, colouring, and animation, to what would otherwise have been a frigid and frivolous chronicle. Marmion is a hero of the highest order in war; a villain of the darkest turpitude in private life. He seduces and debauches a nun named Constance; afterwards he falls in love with the rich inheritance of Clara, a lady of splendid connexions, who is previously betrothed to De Wilton, a young and noble knight. Marmion by forged letters attains the character of De Wilton, as a traitor; fights with him and overcomes him in single combat. Though supposed to be slain, De Wilton, on being carried from the field of tournament to the cottage of his old beadsman, recovers and is healed of his wounds. Then assuming the garb of a Palmer, he travels from shrine to shrine on the continent, for several years, and returns to England at the commencement of Lord Marmion’s mission. Meeting with the latter accidentally at Norham Castle, and being perfectly secure in his disguise, De Wilton consents to be his conductor to Edinburgh. Meanwhile Clara, supposing De Wilton dead, has taken refuge from Lord Marmion’s persecuting addresses in the convent of St. Hilda at Whitby, from whence Constance had been seduced by him. Constance knowing her asylum, conspires with a monk to poison her rival. The plot is discovered, and Con-

stance, is surrendered by her seducer, for whose sake she had attempted the atrocious deed, into the hands of the spiritual powers. While Marmion is on his journey to Scotland, Constance and the monk are prisoners at Holy Island, whither they are followed by the Abbess of Whitby, Clara, and some of the sisters of St. Hilda. Constance and the monk are tried, condemned, and immured alive within the wall of St. Cuthbert's abbey in Holy Island. The Abbess, Clara, and their companions, on their return to Whitby, are captured at sea by a Scottish vessel, and carried to Edinburgh, while Lord Marmion is there. The Abbess obtains an interview with De Wilton, disguised as a Palmer, and places in his hands certain papers, delivered to her by the condemned Constance, in which his own innocence and Marmion's treachery are fully exposed. On the marching of the Scottish army, the Abbess and her companions are sent back under safeguard to England, but Clara is committed, or rather betrayed, to the protection of Lord Marmion, to be by him delivered to her kindred, instead of being restored to the convent, in which she was only a novice. Meanwhile De Wilton casts away his Palmer's weeds, is knighted anew by Douglas, earl of Angus, and suddenly quits Tantallon castle, after being recognized by Clara. Having joined the English army, and performed miracles at the battle of Flodden, he finds Clara, after the death of Marmion; they are, of course, married, and the poem ends.

After this sketch of the fable, we shall not pretend to follow the poet through his details. The first canto presents little beside descriptions of barbarian pageantry and magnificence, in ceremony, feasting, and arms; but the imagination of the reader is filled, and his mind is prepared to expect high entertainment from a story that opens under such splendid auspices. The person and appearance of Lord Marmion are spiritedly pourtrayed in the following passage.

‘ Along the bridge Lord Marmion rode,
Proudly his red-roan charger trod,
His helm hung at the saddle bow ;
Well, by his visage, you might know
He was a stalworth knight, and keen,
And had in many a battle been ;
The scar on his brown cheek revealed
A token true of Bosworth field ;
His eye-brow dark, and eye of fire,
Shewed spirit proud, and prompt to ire ;
Yet lines of thought upon his cheek,
Did deep design and counsel speak.
His forehead, by his casque worn bare,
His thick moustache, and curly hair,

Coal-black, and grizzled here and there,
 But more through toil than age ;
 His square-turned joints, and strength of limb,
 Shewed him no carpet knight so trim,
 But, in close fight, a champion grim,
 In camps, a leader sage.
 Well was he arm'd from head to heel,
 In mail, and plate, of Milan steel ;
 But his strong helm, of mighty cost,
 Was all with burnish'd gold emboss'd ;
 Amid the plumage of the crest,
 A falcon hovered on her nest,
 With wings outspread, and forward breast ;
 E'en such a falcon, on his shield,
 Soared sable in an azure field :
 The golden legend bore aright,
 " WHO CHECKS AT ME, TO DEATH IS DIGHT."
 Blue was the charger's broidered rein,
 Blue ribbons decked his arching mane ;
 The knightly housing's ample fold
 Was velvet blue, and trapp'd with gold.'—pp. 26—28.

In the second canto, the ghostly tribunal, before which Constance and the monk are tried, and sentenced to be buried alive in the Abbey walls, though it reminds us of Mrs. Radcliffe's Inquisition, has features of strange horror, and a gloomy sublimity peculiarly its own. The scene is wrought up to the highest pitch of agony that can be borne by a reader of romance: and though it is marked with all the minuteness that characterizes the author, we confess that in none of his former poems have we met with any passage that struck us with a more powerful conviction of his talents: the distress is so awful, and the interest so excruciating, that we forgot both the *Minstrel* and the *Mannerist*, which rarely happens in reading Mr. Scott's artificial verse, and were entranced for a while in the realised presence of the merciless judges, and the despairing criminals. When we recovered our recollection, we felt as the latter might be supposed to feel, had they escaped by miracle from the dungeon, and found themselves breathing at liberty beyond the walls that were to have been their grave. We can present our readers with no abstract of this terrific scene. The following picture of Constance will however be a proof of the extraordinary merit of this part of the poem.

' When thus her face was given to view,
 (Although so pallid was her hue,
 It did a ghastly contrast bear,
 To those bright ringlets glistering fair,))
 Her look composed, and steady eye,
 Bespoke a matchless constancy ;

And there she stood so calm and pale,
 That, but her breathing did not fail,
 And motion slight of eye and head,
 And of her bosom, warranted,
 That neither sense nor pulse she lacks,
 You might have thought a form of wax,
 Wrought to the very life, was there ;
 So still she was, so pale, so fair.' p. 100.

• And now that blind old Abbot rose,
 To speak the Chapter's doom,
 On those the wall was to inclose,
 Alive, within the tomb ;
 But stopped, because that woeful maid,
 Gathering her powers, to speak essayed ;
 Twice she essayed, and twice, in vain,
 Her accents might no utterance gain !
 Nought but imperfect murmurs slip
 From her convulsed and quivering lip :
 'Twixt each attempt all was so still,
 You seemed to hear a distant rill—
 'Twas ocean's swells and falls ;
 For though this vault of sin and fear
 Was to the sounding surge so near,
 A tempest there you scarce could hear,
 So massive were the walls.

At length, an effort sent apart
 The blood that curdled to her heart,
 And light came to her eye,
 And colour dawned upon her cheek,
 A hectic and a fluttered streak,
 Like that left on the Cheviot peak,
 By Autumn's stormy sky ;
 And when her silence broke at length,
 Still as she spoke, she gathered strength,
 And arm'd herself to bear.
 It was a fearful sight to see
 Such high resolve and constancy,
 In form so soft and fair.' pp. 103—105.

The third canto "*the Hostel or Inn*" is very entertaining and miscellaneous. Lord Marmion's midnight adventure is fearfully imagined; but in this, as in all those apparently supernatural events, which abound in modern romance, when the secret is explained, the interest ceases, and can never be renewed: a riddle can only please so long as it puzzles. The song of Constance, in the same canto, has a much more natural and enduring charm; it is as sweetly wild, as if it had been sung by the unfortunate victim of seduction to the spontaneous music of the Æolian harp, on an autumnal evening.

SONG.

' Where shall the lover rest,
 Whom the fates sever
 From his true maiden's breast,
 Parted for ever ?
 Where, through groves deep and high,
 Sounds the far billow,
 Where early violets die,
 Under the willow.

CHORUS. *Eleu loro, &c.* Soft shall be his pillow.

There, through the summer day,
 Cool streams are laving ;
 There, while the tempests sway,
 Scarce are boughs waving ;
 There, thy rest shalt thou take,
 Parted for ever,
 Never again to wake,
 Never, O never.

CHORUS. *Eleu loro, &c.* Never, O never.

Where shall the traitor rest,
 He, the deceiver,
 Who could win maiden's breast,
 Ruin, and leave her ?
 In the lost battle,
 Borne down by the flying,
 Where minglest war's rattle,
 With groans of the dying.

CHORUS. *Eleu loro, &c.* There shall he be lying.

Her wing shall the eagle flap,
 O'er the false-hearted ;
 His warm blood the wolf shall lap,
 Ere life be parted.
 Shame and dishonour sit
 By his grave ever ;
 Blessings shall hallow it,—
 Never, O never.

CHORUS. *Eleu loro, &c.* Never, O never.' pp. 141.—143.

The fourth and fifth cantos consist chiefly of curious delineations of the camp, the army and the clans that composed it, the city, the court, and in a word the whole *costume* of the age: the eye of the imagination is gloriously entertained, but the heart and the affections meanwhile are utterly unengaged. The ball-scene, in the fifth canto, is very lively and amusing. The gallant deportment and fiery volatile disposition of James IV. are characterized with great spirit. The midnight conversation piece between the abbess of St. Hilda and the Palmer (De Wilton) is tolerably dull and prosaic, but it is indispensable toward the developement of the plot. The mysterious rewarning of the fatal issue of the expedition against England,

though strikingly introduced, ought perhaps to be censured, as a violation of propriety, in a poem into which no other supernatural event is admitted, although this grand circumstance is founded on popular tradition.

In the sixth canto the poet has put forth all his strength, and in one instance only has it failed him. In the sublimely imagined and skilfully executed interview between De Wilton and Clara, by moon-light, on the rocks of Tantallon, when they encounter and recognize each other, the minstrel, who could paint Constance equally affecting in her silence and in her speech before her remorseless judges, ignobly shrinks from the delicate and exquisitely difficult duty of describing the emotions and language of these lovers thus romantically restored to each other. Can the following flat lines be allowed by any reader, as an apology for his indolent evasion of the finest opportunity that occurs in the whole poem of touching the tenderest strings of the heart ?

‘ She raised her eyes in mournful mood,—
WILTON himself before her stood !
It might have seemed his passing ghost ;
For every youthful grace was lost,
And joy unwonted, and surprise,
Gave their strange wildness to his eyes.—
Expect not, noble dames and lords,
That I can tell such scene in words :
What skilful limner e'er would chuse
To paint the rainbow’s varying hues,
Unless to mortal it were given
To dip his brush in dyes of heaven?’ p. 323.

The appearance of the battle of Flodden, overlooked from an eminence by Clara, under the guard of Eustace and Blount, Lord Marmion’s squires, is depicted with vigour and animation. But the death of Lord Marmion, as it ought to be, is the climax of the poem and of the author’s art. We shall quote two passages from this mournful and terrible scene ;—the death of an unrepenting sinner is almost too dreadful to be contemplated even in romance ! But we must mention with unqualified disapprobation the wretched conceit of giving the inscription on the well in *black letter*. The inscription itself is impertinently introduced ; did Clara stop to read it ? How could the author, in the fervour of composition, in the very soul of the most pathetic scene of his poem, *think* of such a puerility ? and having thought of it, why did he not spurn it as a golden apple thrown in his way, to make him stumble in the last moment, at the last step, of a victorious race ? But the trick itself is absurd, and unworthy even of antiquarian frivolity ; the minstrel is continually reminding us that we are in his presence, *hearing his*

lay :—how does he contrive to sing these lines in *Old English*?

Lord Marmion, mortally wounded in the battle, is brought by his squires (who had precipitated themselves into the midst of it, when they saw his standard in danger) and laid down on the hill where Clara stood: in his fiery zeal for the honour of his country, he compels them by his irresistible command to return to the fight, and leave him to perish alone.

‘ They parted, and alone he lay ;
 Clare drew her from the sight away,
 Till pain wrung forth a lowly moan,
 And half he murmured,—“ Is there none,
 Of all my halls have nurst,
 Page, squire, or groom, one cup to bring
 Of blessed water, from the spring,
 To slake my dying thirst !”—
 O, woman ! in our hours of ease,
 Uncertain, coy, and hard to please,
 And variable as the shade
 By the light quivering aspen made ;
 When pain and anguish wring the brow,
 A ministering angel thou !—
 Scarce were the piteous accents said,
 When, with the Baron’s casque, the maid
 To the nigh streamlet ran :
 Forgot were hatred, wrongs, and fears ;
 The plaintive voice alone she hears,
 Sees but the dying man.
 She stooped her by the runnel’s side,
 But in abhorrence backward drew,
 For, oozing from the mountain’s side,
 Where raged the war, a dark red tide
 Was curdling in the streamlet blue.
 Where shall she turn !— behold her mark
 A little fountain-cell,
 Where water, clear as diamond-spark,
 In a stone bason fell.
 Above, some half-worn letters say,
 Drink, weary, pilgrim, drink, and, pray,
 For, the kind, soul of, Sybil, Grey.
 Who, built, this, cross, and, well,
 She filled the helm, and back she hied,
 And with surprise and joy espied
 A Monk supporting Marmion’s head :
 A pious man, whom duty brought
 To dubious verge of battle fought,
 To shrieve the dying, bless the dead.’ pp. 361—363.

We are sorry to omit a fine passage which intervenes betwixt these and the following lines.

‘With fruitless labour, Clara bound,
 And strove to staunch, the gushing wound :
 The Monk, with unavailing cares,
 Exhausted all the Church’s prayers ;
 Ever, he said, that, close and near,
 A lady’s voice was in his ear,
 And that the priest he could not hear,
 For that she ever sung,
 “*In the lost battle, borne down by the flying,*
Where mingles war’s rattle with groans of the dying !”
 So the notes rung ;
 “ Avoid thee, Fiend !—with cruel hand,
 Shake not the dying sinner’s sand !—
 O look, my son, upon yon sign
 Of the Redeemer’s grace divine ;
 O think on faith and bliss !—
 By many a death-bed I have been,
 And many a sinner’s parting seen,
 But never aught like this.”—
 The war, that for a space did fail,
 Now trebly thundering swelled the gale,
 And—STANLEY ! was the cry ;—
 A light on Marmion’s visage spread,
 And fired his glazing eye :
 With dying hand, above his head
 He shook the fragment of his blade,
 And shouted “Victory !—
 “ Charge, Chester, charge ! On, Stanley, on !”—
 Were the last words of Marmion.’ pp. 365, 366.

We have not room for another quotation, and scarcely for another remark. In the plan and the characters, as well as in the fashion of the verse, “*Marmion*” departs from the most approved precedents: there is nothing resembling *poetical justice* in the story. The hero, a monster of wickedness, not only escapes the punishment due to his crimes from the hands of those whom he had injured, but dies gloriously in the field of battle, in defence of his invaded country! De Wilton (except in the disguise of the Palmer, wherein he provokes an interest which is afterwards disappointed) is a tame common place gentleman, who does nothing worthy of the high rank that he holds in the poem, or of the lovely lot assigned to him at last. He takes no step to rescue Clara from the power of Marmion, nor to avenge his own wrongs publicly on the head of the wretch, who had openly vanquished him in single combat and secretly branded him as a traitor. Their midnight renountre, in the third canto, is too ambiguous and too extravagant to satisfy the reader. Constance we apprehend will be the favourite heroine;—perhaps it is only her cruel fate that makes her such, for Clara her rival is charmingly

pourtrayed, and engages our sympathy whenever she appears. But to tell the plain truth, though the author himself might perhaps be very much surprised to hear us say so,—old Angus “*Bell-the-Cat*,” is prominently the noblest character in the poem. His conduct at the ball, his appearance in the chapel when he knights De Wilton, and his parting quarrel with Marmion, all display him to the highest advantage, and reflect lustre on the talents of the poet.

But we must conclude, almost abruptly, by referring to our review of Mr. Scott’s “*Ballads and Lyrical Pieces*,” (Vol. III. pp. 375, 379) for a more detailed estimate of his style and poetical endowments. In this work the versification is in general more stately, and less rambling and rugged, than in the “*Lay of the last Minstrel*,” but we have observed that the stanzas often close with very feeble couplets. The rhymes must not be too rigidly scrutinized; the epithet “*fair*” seems to be a favourite with the author in all his poems; and in this volume, we should not be far from the truth if we were to affirm, at a round guess, that it occurs a hundred times as a rhyme.

Of the notes, we can only add that they will be found as numerous in proportion, and as entertaining in matter, as those in Mr. Scott’s former publications.

Art. V. *A Reply to a Critical and Monthly Reviewer, in which is inserted Euler’s Demonstration of the Binomial Theorem.* By Abram Robertson, D. D. F. R. S. Savilian Professor of Geometry. 8vo. pp. 40. Oxford, Cooke, Parker, &c.; Payne & Co. Wingrave, 1808.

Art. VI. *Remarks on a Critique in the Monthly Review for April, 1803.* By the Rev. John Hellins, B. D. F. R. S. and Vicar of Potter’s Pury, in Northamptonshire. 8vo. pp. 8. Same Booksellers. 1808.

IF a conscientious regard to scriptural truth, to the real interests of literature, and to strict impartiality, had been evinced in the literary journals which time and ability had rendered most popular among English readers, the conductors of the Eclectic Review would never have undertaken a task in their estimation so delicate and so awfully responsible, as that in which they are engaged. It was, however, too evident that the principal of these publications were commonly employed to diffuse opinions and sentiments directly at variance with pure Christianity, to impugn its peculiar and most important doctrines, or expose them to ridicule “as old wives’ fables;”—that the interests of literature and science were often sacrificed, when a fair award of praise to an individual author might clash with the speculations of some opulent bookseller;—and that critical justice was frequently violated under the influence of spleen, disappointment, envy, the *esprit de corps*

corps, or some unworthy personal motive. In endeavouring to diminish the evils resulting from this prostitution of talent in critical works, we have hitherto confined ourselves principally to the refutation of errors on religious topics, or the recommendation of those literary and scientific performances, the merit of which, on their respective subjects, was not perverted to the promulgation of irreligion, or disgraced by sneers on piety. We have seldom adverted to the conduct of contemporary journalists in particular instances; and should be happy to feel justified on all occasions in abstaining from any such reference. But reluctant as we are to undertake a task necessarily invidious in its aspect, injurious to the peace of the fraternity, and the motive to which may be so plausibly misrepresented by the disingenuous, yet we should consider ourselves unpardonably wanting in regard for individual character, and in duty to the literary world, if we tacitly acquiesced in deliberate and palpable injustice, and refused an opportunity to the injured of appealing to the candour and the protection of the public.

The injustice of critics is in no case so prejudicial to its object, as when the productions on which it is exercised are connected with the abstract sciences. Dr. Robertson truly observes,

‘The judges of such productions are comparatively very few, and they are very thinly scattered; and therefore authors of this class are much at the mercy of a reviewer, if he is determined to lower or stifle their reputation. His misrepresentations are boldly imposed on general readers as fair criticism, and his falsehoods, cautiously expressed, are advanced with an air of integrity. The detraction is read by the many, and spread far and wide: the power of detecting its want of truth is limited to the few, and cannot be propagated with any degree of precision, but by writing.’

The grievances of *mathematical* writers seem especially to claim redress, not only on the reasons we have just quoted, but because they will be found to have experienced systematic opposition, in a country where, from peculiar circumstances, they merit every encouragement. This opposition, it seems highly probable, has originated with the same individual in our two senior Reviews, the *Monthly* and the *Critical*. The authors attacked in succession, and some of them repeatedly, during the last ten years, are *Hutton*, *Vince*, *Wood*, *Robertson*, *Hellins*, *Gregory*, and *Bonnycastle*: their publications have been misrepresented, their talents depreciated, and their characters assailed with continual imputations of plagiarism. When these individuals, among living mathematical authors, have been vilified, there will evidently remain in England not many more either to praise or to censure; and the commendation which has in two or three cases been bestowed, as with

regard to Messrs. *Atwood*, *Leslie*, and *Woodhouse*, may be traced, perhaps, to motives not so thoroughly honourable, as to be offered in excuse for the hostility which we have stigmatized. Some of these motives are developed by Dr. Robertson, to which we shall presently advert.

The productions of Dr. Robertson, which have irritated the spleen of the Monthly and Critical Reviewer, are, "a New Demonstration of the Binomial Theorem" in the Philosophical Transactions for 1806; and a paper "On the Precession of the Equinoxes," in the Phil. Trans. for 1807. The Demonstration of the Binomial Theorem is presented in both, Reviews under a deformed and mutilated aspect, the better to give scope for the attacks on its author. Most of these attacks are entirely unjustifiable. Thus, the Reviewer affirms that the Demonstration has no claim to originality: Dr. Robertson proves the contrary. The Reviewer asserts that the Demonstration is essentially the same as Euler's: Dr. Robertson proves, by an actual comparison, that the two are widely different. The Reviewer says, "the proof is not a direct one:" Dr. R. clearly proves that it is direct. The Reviewer insinuates that Sir Isaac Newton demonstrated the Theorem: Dr. R. shows, by quotations from Bishop Horsley and Baron Maseres, (as indeed every mathematician well knows) that Newton did not demonstrate it. The Reviewer affirms that such a proof may be found in Baron Maseres's *Scriptores Logarithmici*: Dr. R. asserts *truly* that there is no such thing. In short Dr. R. proves decidedly, that the Monthly Reviewer's "review of his Demonstration is a bungling and gross misrepresentation from the beginning to the end; and that his charge of plagiarism would more become a boy with a smattering of Algebra, than an intelligent and candid critic."

With regard to the paper on the Precession of the Equinoxes, all that the Critical Reviewer thinks proper to say is, "It is impossible to understand this paper without the aid of diagrams:" perhaps he did not give himself time to understand it *with* that aid: but he might have given a summary analysis even without a diagram, and that in Dr. Robertson's own words. The Monthly Reviewer, on the contrary, complains of the consumption of ink and paper in the geometrical method by diagrams, and would have wished the essay to be entirely analytical. He accuses Dr. Robertson of plagiarism from T. Simpson, and extols a Demonstration by Dr. Milner in the Phil. Trans. for 1779. The Doctor completely rebuts this charge of plagiarism, as well as several other similar insinuations; he shows that Dr. Milner's Demonstration is correct in the result merely by a compensation of equal and contrary errors, and consequently that the Reviewer has not given the

subject sufficient attention to distinguish between a correct and a faulty demonstration; and farther observes, that in the strictures, occupying 10 pages of the Monthly Review, there is only *one remark that fairly applies to his Memoir.*

Dr. Robertson then proceeds to state his reasons for suspecting that the author of these criticisms is Mr. Woodhouse, of Caius College, Cambridge; and relates succinctly the unfair conduct of the Monthly Reviewer toward Dr. Hutton in 1802, that gentleman's public ascription of the articles to Mr. Woodhouse, and Mr. W.'s subsequent silence on this public impeachment. At all events, Dr. R. thinks it fair to infer, that the Reviewer must be, if not Mr. W. himself, yet some *near and dear friend*, who, from a fear that he could not favour him in the Monthly Review, "had quitted his post in a most cowardly manner, in consequence of Dr. Hutton's letters." To confirm this surmise, Dr. Robertson mentions the following curious particulars:—

"In the year 1803 Mr. Woodhouse published a quarto volume, entitled, "The Principles of Analytical Calculation." in this work the author very kindly undertakes to inform mathematicians, what is really meant by the sign of equality, how they are to understand the negative sign, what is the precise object of the binomial theorem, &c., &c.

"Being desirous to know what his friend the critic said of all this instruction, I turned to the Monthly Review, number after number, and, strange to tell, I found that in this publication he deserted Mr. W. on this occasion, although on others he uniformly approves of his writings and adopts his opinions: the Monthly Review is silent as to the merits of the above performance. But in the developement of secret proceedings, it frequently happens that the discovery of one circumstance enables the enquirer to follow his object; and this was the case in the present instance. I proceeded to examine the internal evidence in support of the assertion, that the same person frequently wrote in the Critical Review; and on turning to that publication for June 1803, I found the same learned critic holding forth with all his eloquence on the transcendent merits of his friend's publication. Like a skilful general, he had only moved out of the reach of Dr. Hutton's galling fire. His friendship towards Mr. W. was unabated; and it was exerted, as it appears from dates, with remarkable promptitude. The order of the Syndics of the press, for fixing the price of the book, is dated Feb. 12th. 1803. There must have been some interval between this time and the publication of the work; so that the critic must have been very quick in reading and comprehending his author, and very assiduous in drawing up a condensed but minute account of its excellence before June. The volume, it is true, is thin; but we are told by the critic, that "it will exercise the talents of the higher mathematicians."

* The same friend to Mr. W. appears in the Critical Review for July 1805, and, in contemplating his merits, the critic seems to be overwhelmed with admiration. "His science and skill" the reviewer observes, "can be appreciated only by the *higher* mathematicians. A comparison between

the mathematicians of this country and France, during the last century, would be highly worthy of his pen; for yet, notwithstanding the high encomiums paid to the French, and the voluminous works issuing from the Parisian press, we are inclined to think, that they have rather increased the forms, than added much to the stock of science. Our author will enable us to see this matter in the *clearest point of view*, as he is one of the few mathematicians of Cambridge, and when we say Cambridge we cannot add many for the rest of England who have studied with diligence and attention the late French writers on the differential calculus, or what we more properly call fluxions."—As numbers labour in vain to attract public attention, and to obtain the approbation of critics, this author must be esteemed very fortunate indeed in having an advocate, who can so readily comprehend his most intricate researches, and who can, *without delay*, announce their comparative excellence to the world.'

The readers of this statement will not, we suppose, be much puzzled, to account for the eulogies bestowed on Mr. Woodhouse. We recollect but two other of our mathematical authors, who have received unmixed praise from the Monthly Reviewer. One of them is Mr. Professor Leslie, the critique on whose ingenious treatise on Heat was remarkably encomiastic. But this was probably the discharge of a debt of gratitude: for it is generally understood that when Mr. Leslie dissolved his connection with the Monthly Review, on going abroad with one of the Wedgwood family, he recommended as a successor the gentleman who has since distinguished himself so highly by the want of impartiality and candour. The remaining instance, was the late Mr. Atwood, who was warmly commended, for the express purpose, it would seem, of depreciating Dr. Hutton in the comparison; and the critic afterwards acknowledged in the same Review (when speaking of the Supplement to Mr. Atwood's Dissertation on Arches) that his former praise was misplaced, and that "if reviewers were allowed to revise their judgements he should be inclined to give a different opinion."

Mr. Hellins had published, in the Philosophical Transactions for 1802, a curious paper on the Rectification of the Hyperbola, *in all cases*, by means of appropriate theorems, derived in a natural and easy manner from the properties of the curve, and of such quick convergency, as considerably facilitated the computation of hyperbolic arcs. The fair way to review this paper would have been, to compare the new serieses given by Mr. Hellins, with the serieses for the same purpose exhibited by other authors. But the Monthly Critic shifts or *shuffles* the business to the rectification of *ellipses*! Mr. Hellins chastises the arrogance of his anonymous assailant, exposes his ignorance and disingenuousness, refutes his falsehoods, and proves him guilty of wilful and deliberate misrepresentation. We have already extended this article, however, much be-

vond our intended limits ; and must therefore refer to Mr. Hellins's pamphlet, for the particulars of his defence.

These injured writers have both succeeded in demonstrating the unfairness and malignity of their judge ; and we sincerely hope the circulation of their pamphlets will be such, as to preserve their own reputation from suffering any serious damage.

With regard to the Reviewer, if he can enjoy any satisfaction, it must be from the consideration that his name and person are only probably, not *demonstrably*, identified. Mr. Woodhouse is a gentleman, for whose talents and acquirements as a mathematician we have high respect : we hope he will be able, by a positive and unequivocal disavowal of the articles usually ascribed to him, to show that this is not the only kind of respect due to his character.

Lastly, these divulgations of truth should not be neglected by the proprietors of these hoary *Reviews*. If the cause of literature and science can be advanced, and the benefits of sound and honourable criticism demonstrated, by a Reviewer concealing some facts on which investigations rest, grossly misrepresenting others, and forming unfair combinations of particulars, for the purpose of attaching blame where it is not justly applicable; then is the critic who has excited the animadversions of Hutton, Robertson, and Hellins, admirably fitted for his employment. But if, on the contrary, Reviewers should be characterized by the strictest impartiality, if they should avoid every thing arrogant or disingenuous, and detest a wilful misrepresentation ; then will the proprietors of the *Monthly* and *Critical Reviews* perceive, that in order to retain that portion of public favour which they possess, it is imperatively necessary to disclaim any farther connection with the individual, whoever he may be, that has so long persevered, with impunity, in a system of the most indefensible and unprovoked defamation.

Art. VII. *The Fathers of the English Church*, or a Selection from the Writings of the Reformers and early Protestant Divines of the Church of England. Vol. I. Containing various Tracts and Extracts from the Works of William Tindal, John Frith, Patrick Hamilton, George Joy, and Robert Barnes. With Memorials of their Lives and Writings, from Fox and Bishop Bale. 8vo. pp. xiv. 636. Price 9s. Boards, Hatchard, Rivingtons. 1807.

OF all the illustrious periods which our history furnishes, none suggests more important reflections than the æra of the Reformation. The history of the Christian church scarcely offers a more interesting subject of contemplation, since the time when its Divine Founder appeared among mankind.

It will perhaps be worth while, in reference to the work before us, to notice cursorily the principal features of this inestimable moral revolution, and to take a short view of its proximate causes in the characters of its immediate authors. For it is always true, that the continued agency of those means by which reformations, especially of a religious kind, were at first established, is to a certain extent necessary for their future support. And yet it is obviously the natural effect of time, with regard to all reforms, both civil and religious, to obscure the conduct and character of those who were the active instruments in producing them, as well as the mode and order of their production.

Those who are unacquainted with the history of that period, would with difficulty believe what gross and enormous impositions were practised by the church of Rome, on the consciences and understandings of mankind. These were the result of continually increasing additions to the observances and appendages, with which mere human authority had encumbered the pure and simple religion of Christ; and were the natural offspring of the interests and fancies of men, which have the same common tendency, and operate by the same general outlines, in all ages and situations. That such abuses are not peculiar to one period or country, nor attach themselves with greater facility to one religion than another, is evident from the state of the Jews at the coming of our Saviour, when the law of Moses was overwhelmed by a corresponding load of cumbrous ceremonies, profane traditions, and perverse interpretations. The truth, as well as the importance, of this fact will appear, from a view of the causes and consequences of the two systems of corruption. In each case, the deterioration had arisen from a combination of principles; from a desire, on the part of the ruling order to advance temporal power and gratify private passions by the exercise of ecclesiastical prerogatives; and a disposition, on the part of the general body, to evade the spiritual obligations to holiness of heart and life, by a substitution of ceremonial observances.

These principles, unhappily common to human nature, are perpetual in their operation; they have been found to deface even the beginnings of reform, and when indulged have generally increased with rapidity. It is therefore of importance ever to bear in mind the firm but mild opposition, by which in this country the abuses then existing were surmounted, and the barriers which have been placed, by our political constitution, against the erroneous system which upheld them. But the most important object of attention is, the correction of the judgements, and the emancipation of the consciences of mankind, by the general diffusion of religious in-

formation. This revolution of public opinion seems to have been both essential, and effectual, to the establishment of a radical reform. The temporal encroachments of the Pope and the prelacy had long excited the indignation and resentment of our Kings; and various methods of counteraction had at different times been employed. But it is probable that these, if successful, would have gone little further than to remove the immediate evil. The spiritual oppression, although in other hands, would have remained the same, and all the abuses of doctrine and discipline would have been perpetuated, had not opposition arisen to these also from another quarter.

Wickliff was the first who made any spirited remonstrance against the corruptions practised in worship, and the errors which had crept into the articles of faith. He may be considered as the morning star of the reformation. Various persons continued to suffer for adhering to his opinions till the reign of Henry VIII.; when a bolder and more general attempt was made, to liberate the minds of men from the load of superstition under which they groaned.

The notice taken at the Court of Rome of Luther's vigorous opposition to the sale of indulgences, stimulated him to a further exposure of its depravity. His works, being sent into this country, excited the attention of the thinking part of the nation, already in a great measure disposed to receive and correspond to their impression. The discontent arising from the sale of indulgences had the same effect in Switzerland, and a reformation had been there set on foot by Zwinglius. The first effort of these reformers toward satisfying their own minds, was to compare the popish doctrines with the scriptures; and, when they were themselves convinced, their next step was to encourage the spirit of inquiry among the people at large. In order to facilitate this inquiry, they translated the bible, and put the rule of faith within the reach of every one who could read. The first attempt of this kind in English was made by Tindal, who printed his translation of the New Testament at Antwerp, and sent it over to England in 1527. He also published a variety of tracts against the prevailing errors, pilgrimages, the worship of saints, reliques, and images, but especially against the merit of works as a ground of justification. "These Books," says Fox, "being compiled, published, and sent over into England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were many years shut up in darkness." Afterwards, Frith wrote on the doctrine of Purgatory. He also first introduced in England the question of the actual presence in the Sacrament, which was not agitated here at first, owing perhaps to the books of Zwinglius and Cœlampadius being brought over subsequent to those of Luther.

Different opinions having arisen respecting the interpretation of some of the articles in the confession of the Established Church, and the mutual bearing of the articles and liturgy on each other, it is clear that no documents of auxiliary evidence can be produced, more authentic than such as are comprised and referred to in the present work. It contains a chronological series of extracts from the writings of the first reformers, exhibiting the historical progress of those sentiments, which were ultimately modified and condensed into the public records of the English Church. It also shows, that their views of doctrine were the result of an unfeigned reception of the Gospel in their own minds, and that they were free from all interested motives in what they undertook. Their lives and doctrine will mutually illustrate each other, and prevent their being confounded with men of their own times, who joined their cause from motives less pure, or with religious views less distinct: and it will also preserve their sentiments from being identified with the tenets of men in later terms, who, adopting their general expressions, have given the sanction of their venerable names to doctrines which they virtually or expressly disavowed.

The practical nature of these writings will make them generally useful, as they not only accurately describe that genuine Christian faith which expands itself into a life of holy obedience, but have traced the evolution of the seed into its fruits. They exhibit an actual application of the principle of love to fulfilling the law, in all relations of life. Besides, though the persecution of fire and faggot is happily over, yet the example of those who resisted it with meekness and endured it with constancy, has still its use, while the true followers of Christ have to meet the torture of ridicule, and the weapons of calumny, more formidable and fatal to some minds than the arm of the secular power. There is also another important circumstance, which the writers of that period display more clearly than is customary with those of a later date. Though the work of reformation is by many attributed wholly to the advancement of learning at the time, yet it will appear that there is a genuine and remarkable difference between those who joined the reformed cause from mere literary motives, and such as were animated by real religious principle and sealed their testimony with their blood. Many of these men were fully sensible of the advantages of learning, and able to appreciate those advantages, as well as the great facility for diffusing it afforded by the newly discovered art of printing, which they speak of in terms of ardent gratitude. But they knew that they were committing to this vehicle a treasure of inestimable price. We are not to involve their objects with those of the

political men and measures which favored the external reception of their doctrine ; nor to suppose that the faith of heaven-ly origin can be made individually effective, by an establishment of the purest creed or the wisest ritual.

But notwithstanding the intrinsic value which may be ascribed to the writings of the English reformers, several causes have operated to prevent their being generally known at present. When the object to which they were directed was accomplished, controversy became less interesting, and the eagerness of curiosity subsided. The progress and establishment of the reformation offered men the continual and stated dispensation of God's word in their own language, a liturgy agreeable to the Scriptures, and instruction both in doctrine and practice. They were therefore no longer obliged to seek for practical divinity in works of a controversial nature. The same cause, joined to their scarceness, operates still more strongly at this distance of time to remove them from general notice.

The extensive acquaintance of the editors of this publication with the works of our early protestant writers, has enabled them to prepare a selection so large as to afford great scope for ascertaining the characteristic opinions and spirit of each author, by their recurrence in different forms and combinations. At the same time they are cleared of much that was interesting only at the period in which they were written, and have retained little which is not decidedly of a practical description or tendency. The object of the work will appear from the short but perspicuous address which introduces it.

‘ The design of this publication is to exhibit, in a regular series, the sentiments, doctrines, and practical views of religion which were adopted by that venerable body of men to whom, under God, we are indebted for the commencement and carrying on of the great work of the Reformation, and the consequent establishing of that sound body of Protestant and scriptural truth, which is at once the support and ornament of the Church of England.’ p. iii.

‘ An acquaintance with the original works of the Reformers appears to be peculiarly desirable in the ministers of the Church, to whom it is presumed this publication will prove highly acceptable ; the more so, as many of the books, from which the present selection will be made, are become very scarce and difficult of access. Much difference of opinion subsists, with respect to the doctrinal interpretation of the articles and liturgy of the established Church : this work, by facilitating the means of reference to the general body of the other public and private writings of the same men, who were employed in the composition and vindication of the established standards of doctrine, must, from the very nature of the comparison, throw much light on those controverted questions. And as the Conductors are determined that the Tracts and Extracts shall be selected with impartiality and integrity, so as to exhibit the respective authors, in their own original style and matter, with respect to all controverted doc-

trines ; the public will be enabled to appeal to this work as a faithful record of the genuine sentiments which the early Protestant divines of the English Church held.'

' In this publication, the serious reader, of every description, will find a truly valuable and interesting selection of Protestant divinity, adapted to every class of the community, as well for the information of the understanding as the amendment and growth of the heart in holy affections. This will appear more evident, from the recollection that the work will exclusively consist of an impartial selection from the very materials which were prepared and circulated throughout every part of this kingdom, for the avowed purpose of reviving and establishing the religion of the primitive Church of Christ on the ruins of Papal superstition and error. The value of these writings is much enhanced, and they are rendered doubly interesting to the English Protestant, from the reflection that so many of these holy men, after a life spent in the defence of the truth, died as Martyrs to the sacred cause, and witnesses to the power and efficacy of the doctrines which they taught.'

' The work is conducted by Clergymen of the established Church, anxious to unite their efforts in order to promote her prosperity and welfare. They feel a confidence in recommending the work to the patronage not only of their brethren, the Clergy, but to the Christian community at large, from a full conviction that it is calculated to prove of essential service to the Church of Christ.'

' The Second Volume will proceed with the writings of Dr. LANCELOT RIDLEY and Bishop LATIMER : it will also contain the Catechism published by the authority of King Edward VI. The succeeding volumes will consist of the works of CRANMER, HOOPER, NICHOLAS RIDLEY, BRADFORD, JEWEL, &c. &c.' pp. vii. viii.

The execution of the work, and the sentiments which prevail in it, afford no small grounds for the character of impartiality to which the editors lay claim. The doctrines contained in the selection are stated with decision, but with equal caution. Those readers, who wish to find support for the exclusive superiority of peculiar sentiments, and who think they have found that support here, will in the course of their perusal discover their mistake. The impressions made by detached parts, are so limited and corrected by others, that no authority can be drawn, from a comprehensive view of the whole, for compressing the substance of divine truth into such a form as to serve the interest of a party ; much less is any support furnished for the flame of controversy at the expence of practical piety. For a work thus conducted we wish and hope success. To sincere Christians of all denominations it wants no recommendation but an attentive perusal. To such as may take it up on partial views, it may be beneficial, by exhibiting their own sentiments with all the distinctness that scripture authorizes, and at the same time their necessary connexion with the Gospel at large. Doctrine is so combined with precept, so embodied by practical illustration,

and so much pursued into practical deductions, as to offer a powerful antidote to those habits of abstract speculation which set aside the claims of active duty. To the members of the church of England, in particular, it is highly desirable to have access to writings, so authentic, and so congenial to the spirit of that church as expressed in the public records of her belief, her liturgical worship, and the instruction sanctioned by her authority: their adherence to the establishment is thus furnished with the materials of reply, to those who, on points of doctrine, would question its foundation. The reform of the established church was conducted with care, with moderation, and by slow degrees. It was not thoroughly settled till after the establishment of other protestant churches. It experienced many checks, and severe trials of its doctrines. Hence it was exempt from many effects of that hasty and indiscriminate zeal which adopts the language of any single divine however illustrious, and followed neither Luther, Calvin, nor Zuinglius, except so far as they appeared to be followers of Christ.

From the important tendency of the work, and the scarceness of the originals, we shall hope for the indulgence of our readers, if we enter a little more at large into the examination of it than is usual with articles of mere republication. The reformers from whose writings the most extensive selections are made, are William Tindal, John Frith, and Dr. Robert Barnes. A short space is allotted to a treatise by Patrick Hamilton, and a copious extract is given from George Joy, who published a spirited confutation of the Papistical Errors on Justification in answer to some articles exhibited by Bishop Gardiner against Dr. Barnes. In a preface, written by John Fox the martyrologist, to an edition of the joint works of Tindal, Frith, and Barnes, he speaks of his three authors in a passage which we shall extract, as a specimen of his simplicity and good sense, and a testimony to their merits.

‘ In opening the Scriptures, what truth, what soundness can a man require more, or what more is to be said, than is to be found in Tindal? In his Prologues upon the five books of Moses, upon Jonas, upon the Gospels, and Epistles of St. Paul, particularly to the Romans; how perfectly doth he hit the right sense, and true meaning in every thing? In his *obedience*, how fruitfully teacheth he every person his duty! In his Expositions, and upon the parable of the wicked mammon, how pithily doth he persuade; how gradual doth he exhort; how lovingly doth he comfort! Simple without ostentation, vehement without contention. Which two faults, as they commonly are wont to follow the most part of writers, so how far the same were from him, and he from them, his replies and answers to Sir Thomas More, do well declare. In doctrine sound, in heart humble, in life unrebutable, in disputation modest, in rebuking charitable, in truth fervent, and yet no less prudent in dispensing the same, and bearing with time, and with weakness of men, as much as he might; saving only, where

mere necessity constrained him otherwise to do, for defence of truth against wilful blindness and subtle hypocrisy; as in the *Practice of Prelates* is notorious to be seen. Briefly, such was his modesty, zeal, charity, and painful travail, that he never sought for any thing less, than for himself: for nothing more, than for Christ's glory, and edification of others: for whose cause not only he bestowed his labours, but his life, and blood also. Wherefore not unrightly he might be then, as he is yet called, the apostle of England, as Paul calleth Epaphroditus, the apostle of the Philippians, for his singular care and affection towards them. For as the apostles in the primitive age first planted the church in truth of the Gospel: so the same truth being again decayed and defaced by enemies in this our latter time, there was none that travailed more earnestly in restoring of the same in this realm of England, than did William Tindal.

‘With which William Tindal, no less may be adjoined also John Frith and Dr. Barnes, both for that they, together with him, in one cause, and about one time, sustained the first brunt in this our latter age, and gave the first onset against the enemies: as also for the special gifts of fruitful erudition, and plentiful knowledge, wrought in them by God, and so by them left unto us in their writings. Wherefore, according to our promise in the book of *Acts and Monuments*, we thought good herein to spend a little diligence in collecting and setting abroad their books together, so many as could be found, to remain as perpetual lamps, shining in the Church of Christ, to give light to all posterity. And although the printer, herein taking great pains, could not peradventure come by all (howbeit, I trust, there lack not many), yet the Lord be thanked for those which he hath got and here published unto us.’ pp. xii. xiii.

Tindal was educated at Oxford, from whence he removed to Cambridge for further improvement in learning, “and especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted.” He afterwards went to be private tutor at the house of one Welch, who is said to have been a knight of Gloucestershire: where his freedom of conversation on religious topics provoked the persecution of the clergy, to avoid whose malice he removed to London. But finding the temper of the times would not permit the accomplishment of his grand object, which was to print a translation of the Bible, he went abroad, and after conversing intimately with Luther and the heads of the reformation in Germany, printed his Bible, and sent it over with several other tracts from Antwerp. The Bishops however employed a person to trepan him from his retreat in that city, and by virtue of an imperial edict he was burnt, after a confinement of a year and a half.

The principal and most pernicious error, in the theology of the Romish church, regarded the subject of justification. Another connected with this, and productive of most mischievous effects, was the erroneous scale upon which the relative merit of works with respect to each other was calculated. Pilgrimages, fasting, and almost every species of will-

worship, were held in much higher estimation than that love of God and man which is the sum of all religion. Not only was justification in the sight of God made to depend on the merit of works, but it was held that a man might perform more than was necessary for this purpose. The surplus, called works of supererogation, were deposited with the Pope, together with the infinite merits of Christ, to be disposed of to whomsoever, and on what terms, he pleased. It is obvious, that here was the principal point of attack for the reformers, who were endeavouring to restore the pure religion of Christ, and to vindicate the law and the gospel from the delusive expositions and glosses of an interested Clergy. Men were not only fatally deceived with respect to the nature and attainment of eternal happiness through the merits of Christ, but the sale of indulgences, a consequence of these pestilent opinions, threatened by furnishing a continual supply of strength to the papal dominion to establish for ever this spiritual tyranny. To place the doctrine of justification by faith, which Luther calls “*articulus stantis vel cadentis ecclesiæ*,” in a true light, was their primary object. The following extracts, from a treatise of Tindal's in answer to Sir Thomas More, will exhibit his sentiments on this subject.

‘ Mark, therefore, the way toward justifying or forgiveness of sin, is the law. God causeth the law to be preached unto us, and writeth it in our hearts, and maketh us by good reasons feel that the law is good, and ought to be kept, and that they which keep it not are worthy to be damned. And on the other side, I feel that there is no power in me to keep the law, whereupon it would shortly follow that I should despair, if I were not shortly holpen. But God, which hath begun to cure me, and hath laid that corrosive unto my sores, goeth forth in his cure, and setteth his Son Jesus before me and all his passions and death, and saith to me: this is my dear Son, and he hath prayed for thee, and hath suffered all this for thee, and for his sake I will forgive thee all that thou hast done against this good law, and I will heal thy flesh, and teach thee to keep this law, if thou wilt learn. And I will bear with thee, and take all aworth that thou doest, till thou canst do better. And in the mean season, notwithstanding thy weakness, I will yet love thee no less than I do the angels in heaven, so thou wilt be diligent to learn. And I will assist thee, and keep thee, and defend thee, and be thy shield, and care for thee.’ pp. 284, 285.

‘ Hereof ye see what faith it is that justifieth us. The faith in Christ's blood of a repenting heart toward the law, doth justify us only, and not all manner of faiths. Ye must understand, therefore, that ye may see to come out of *More's* blind maze, how that there be many faiths, and that all faiths are not one faith, though they are called with one general name. There is a story-faith without feeling in the heart, wherewith I may believe the whole story of the Bible, and yet not set mine heart earnestly thereto, taking it for the food of my soul, to learn to believe and trust God, to love

him, dread him, and fear him by the doctrine and examples thereof, but to seem learned and to know the story, to dispute and make merchandise, after as we have examples enough. And the faith wherewith a man doth miracles, is another gift than the faith of a repenting heart to be saved through Christ's blood, and the one no kin to the other, though *M. More* would have them so appear. Neither is the devil's faith and the Pope's faith (wherewith they believe that there is a God, and that Christ is, and all the story of the Bible, and may yet stand with all wickedness and full consent to evil) kin unto the faith of them that hate evil, and repent of their misdeeds, and acknowledge their sins, and are fled with full hope and trust of mercy unto the blood of Christ.' pp. 286, 287.

' Our love and good works make not God first love us, and change him from hate to love, as the Turk, Jew, and vain Papist mean, but his love and deeds make us love, and change us from hate to love. For he loved us when we were evil, and his enemies, as testifieth Paul in divers places, and chose us, to make us good, and to shew us love, and to draw us to him, that we should love again.

' The father loveth his child, when it hath no power to do good, and when it must be suffered to run after his own lusts without law, and never loveth him better than then, to make him better, and to shew him love, to love again. If ye could see what is written in the first Epistle of John, though all the other scripture were laid apart, ye should see all this.

' And we must understand, that we sometimes dispute forward, from the cause to the effect, and sometimes backward from the effect to the cause, and must beware that we are not therewith beguiled; we say, summer is come and therefore all is green, and dispute forward. For summer is the cause of the greenness. We say, the trees are green, and therefore summer is come, and dispute backward from the effect to the cause. For the green trees make not summer, but make summer known. So, we dispute backward; the man doth good deeds and profitable unto his neighbour, he must therefore love God: he loveth God, he must therefore have a true faith and see mercy.

' And yet my works make not my love, nor my love my faith, nor my faith God's mercy: but contrary, God's mercy maketh my faith, and my faith my love, and my love my works. And if the Pope could see mercy, and work of love to his neighbour, and not sell his works to God for heaven, after *M. More's* doctrine, we needed not so subtle disputing of faith.

* And when *M. More* allegeth Paul to the Corinthians, to prove that faith may be without love, he proveth nothing, but juggleth only. He saith, *it is evident by the words of Paul, that a man may have a faith to do miracles without love, and may give all his goods in alms without love, and give his body to burn for the name of Christ, and all without charity.* Well, I will not stick with him: he may do so without charity and without faith thereto. *Then a man may have faith without faith.* Yea, verily, because there may be many differences of faith, as I have said, and not all faiths one faith, as *M. More* juggleth. We read in the works of St. Cyprian, that there were martyrs that suffered martyrdom for the name of Christ all the year long, and were tormented and healed again, and then brought forth afresh. Which martyrs believed, as ye do, that the pain of their martyrdom should be a deserving and merit enough not only to deserve heaven for themselves, but to make satisfaction for the sins of other men thereto, and gave pardons of their merits, after the ensample

of the Pope's doctrine, and forgave the sins of other men, which had openly denied Christ, and wrote unto Cyprian, that he shou'd receive those men that had denied Christ into the congregation again, at the satisfaction of their merits. For which pride Cyprian wrote to them, and called them the devil's martyrs, and not God's. Those martyrs had a faith without faith. For had they believed that all mercy is given for Christ's blood-shedding, they would have sent other men thither, and would have suffered their own martyrdom for love of their neighbours only, to serve them and to testify the truth of God in our Saviour Jesu unto the world, to save at the least way some, that is to wit, the elect, for whose sake Paul suffered all things, and not to win heaven. If I work for a worldly purpose, I get no reward in heaven: even so, if I work for heaven or a higher place in heaven, I get there no reward. But I must do my work for the love of my neighbour, because he is my brother, and the price of Christ's blood, because Christ hath deserved it, and desireth it of me, and then my reward is great in heaven.' pp. 288, 290.

As he proceeds, he thus resolves the apparent contradiction between two of the Apostles.

' And when Paul saith, "faith only justifieth;" and James, "that a man is justified by works, and not by faith only;" there is great difference between Paul's *only*, and James' *only*. For Paul's *only* is to be understood, that faith justifieth in the heart and before God, without help of works, yea, and ere I can work. For I must receive life through faith to work with, ere I can work. But James' *only* is this wise to be understood, that faith doth not so justify, that nothing justifieth save faith. For deeds do justify also. But faith justifieth in the heart and before God, and the deeds before the world only, and make the other seen, as ye may see by the Scripture.

' For Paul saith (Rom. iv.) ; "If Abraham have works, he hath whereof to rejoice, but not before God." For if Abraham had received those promises of deserving, then had it been Abraham's praise and not God's, as thou mayst see in the text: neither had God shewed Abraham mercy and grace, but had only given him his duty and deserving. But in that Abraham received all the mercy that was shewed him, freely through faith, out of the deservings of the seed that was promised him, as thou mayst see by Genesis and by the Gospel of John, where Christ testifieth, "that Abraham saw his day and rejoiced," and of that joy no doubt wrought, it is God's praise, and the glory of his mercy. And the same mayst thou see by James, when he saith, "Abraham offered his son, and so was the Scripture fulfilled, that Abraham believed, and it was reckoned him for righteousness, and he was thereby made God's friend."

' How was it fulfilled? Before God? Nay, it was fulfilled before God many years before, and he was God's friend many years before, even from the first appointment that was made between God and him. Abraham received promises of all mercy, and believed and trusted God, and went and wrought out of that faith. But it was fulfilled before us which cannot see the heart, as James saith, "I will shew thee my faith out of my works;" and as the angel said to Abraham, "Now I know that thou dreadest God." Not but that he knew it before, but for us spake he that, which can see nought in Abraham more than in other men, save by his works.

' And what works meant James? verily, the works of mercy. As if a brother or a sister lack raiment or sustenance, and ye are not moved to

compassion, nor feel their diseases, what faith have ye then? No faith (be sure) that feeleth the mercy that is in Christ. For they that feel that, are merciful again and thankful. But look on the works of our *spirituality*, which will not only be justified with works before the world, but also before God. They have had all Christendom to rule this eight hundred years, and as they only be anointed in the head, so, have they only been king and emperor, and have had all power in their hands, and have been the doers only and the leaders of those shadows, that have had the name of princes, and have led them whither they would, and have breathed into their brains what they listed. And they have wrought the world out of peace and unity, and every man out of his welfare, and are become alone well at ease, only free, only at liberty, only have all things, and only do nought therefore, only lay on other men's backs and bear nought themselves. And the good works of them that wrought out of faith, and gave their goods and lands to find the poor, them devour they also alone. And what works preach they? Only that are to them profitable, and whereby they reign in men's consciences, as God: to offer, to give to be prayed for, and to be delivered out of purgatory, and to redeem your sin of them, and to worship ceremonies, and to be shriven, and so forth.' pp. 292,—294.

He concludes his prologue to the Romans, in the following terms:

'Now go to, reader, and according to the order of Paul's writing, even so do thou. First, behold thyself diligently in the law of God, and see there thy just damnation. Secondarily, turn thine eyes to Christ, and see there the exceeding mercy of thy most kind and loving Father. Thirdly, remember that Christ made not this atonement that thou shouldst anger God again: neither died he for thy sins, that thou shouldst live still in them, neither cleansed he thee, that thou shouldst return (as a swine) unto thine old puddle again: but that thou shouldst be a new creature, and live a new life after the will of God, and not of the flesh. And be diligent, lest through thine own negligence and unthankfulness, thou lose this favour and mercy again. Farewell.' p. 72.

He every where shews an extensive acquaintance with scripture, great readiness in the application of parallel texts, and in bringing them to bear on the same point. His expositions are derived from a consistent and comprehensive view of the Bible at large, not directed to the exaltation of one doctrine or duty above the rest. The report which he makes to his readers, is the same which a firm and lively faith conveyed to his own mind, a stedfast trust in the mercy of God through Christ, and the absolute necessity of that obedience which is its genuine result. As his sentiments are generally correct and simple, his statement is orthodox and perspicuous. He is not afraid of any scriptural doctrines because they have been abused by bad men, and his manner of exhibiting them is such that none but bad men would be disposed to abuse them. His agreement with the scriptures necessarily occasions a great coincidence with the episcopal reformers of the subsequent reign. He not only agrees in general with the articles, homi-

lies, and liturgy, but frequently has their very words, even where the sentiment would suffer no alteration from a change of language. The 10th, 11th, 12th, 13th and 14th articles of the Church of England, on the grand subjects of dispute between the Reformers and the Papists, contain the substance of his sentiments in a very condensed form. The statement of his opinion on Predestination we shall quote, that our readers may compare it with the 17th article.

‘ In the ninth, tenth, and eleventh chapters, (of St. Paul’s Epistle to the Romans) he treateth of God’s predestination, whence it springeth altogether, whether we shall believe or not believe, be loosed from sin, or not be loosed. By which predestination our justifying and salvation, are clean taken out of our hands, and put in the hands of God only, which thing is most necessary of all. For we are so weak and so uncertain, that if it stood in us, there would of a truth no man be saved, the devil no doubt would deceive us. But now is God sure, that his predestination cannot deceive him, neither can any man withstand or let him, and therefore have we hope and trust against sin.

‘ But here must a mark be set unto those unquiet, busy, and high climbing spirits, how far they shall go ; which first of all bring hither their high reasons and pregnant wits, and begin first from on high to search the bottomless secrets of God’s predestination, whether they be predestinate or not. These must needs either cast themselves down headlong into desperation, or else commit themselves to free chance careless. But follow thou the order of this epistle, and noosel thyself with Christ, and learn to understand what the law and the Gospel mean, and the office of both the two, that thou mayst in the one know thyself, and how that thou hast of thyself no strength but to sin, and in the other the grace of Christ, and then see thou fight against sin and the flesh, as the seven first chapters teach thee. After that when thou art come to the eighth chapter, and art under the cross and suffering of tribulation, the necessity of predestination will wax sweet, and thou shalt well feel how precious a thing it is. For except thou have borne the cross of adversity and temptation, and hast felt thyself brought unto the very brim of desperation, yea and unto hell gates, thou canst never meddle with the sentence of predestination, without thine own harm, and without secret wrath and grudging inwardly against God, for otherwise it shall not be possible for thee to think that God is righteous and just. Therefore must Adam be well mortified, and the fleshly wit brought utterly to nought, ere that thou mayest away with this thing, and drink so strong wine. Take heed therefore unto thyself, that thou drink not wine, while thou art yet but a suckling. For every learning hath her time, measure, and age, and in Christ is there a certain childhood, in which a man must be content with milk for a season, until he wax strong and grow up, unto a perfect man in Christ, and be able to eat of more strong meat.’ pp. 66, 67.

The characteristic excellences of Tindal are perspicuity of expression, familiar apposite illustration, and, what never long forsakes him even in the most abstruse subjects, copiousness of practical application.

(*To be concluded in the next Number.*)

Art. VIII. *A Reply to a Letter, addressed to "John Scott Waring, Esq."* in Refutation of the illiberal and unjust Observations and Strictures of the anonymous Writer of that Letter. By Major Scott Waring. 8vo. pp. 150. Ridgway. 1808.

Art. IX. *The Dangers of British India, from French Invasion and Missionary Establishments.* To which are added some Account of the Countries between the Caspian Sea and the Ganges; a Narrative of the Revolutions which they have experienced subsequent to the Expedition of Alexander the Great; and a few Hints respecting the Defence of the British Frontiers in Hindostan. By a late Resident at Bhagulpore. 8vo. pp. 153. Black, Parry, and Kingsbury. 1808.

Art. X. *An Apology for the late Christian Missions to India:* Part the Second. Containing Remarks on Major Scott Waring's Letter to the Rev. Mr. Owen; and on a "Vindication of the Hindoos" by a "Bengal Officer." By Andrew Fuller, Secretary to the Baptist Missionary Society. 8vo. pp. 180. Price 2s. 6d. Burditt, Button, Williams and Co. Black and Co. 1808.

Art. XI. *An Apology for the late Christian Missions to India:* Part the Third. Containing Strictures on Major Scott Waring's Third Pamphlet, on a Letter to the President of the Board of Controul; and on the Propriety of confining Missionary Undertakings to the Established Church, in Answer to Dr. Barrow; with an Appendix, attesting the Veracity of the Missionaries. By Andrew Fuller, Secretary to the Baptist Missionary Society. 8vo. pp. 86. Price 2s. 6d. Burditt, &c. 1808.

A CLASS of saints in India, and it is the most sanctified class, commands the admiration of the natives, and excites the ridicule of foreigners, by the exhibition of limbs distorted and stiffened by a voluntary penance to please the gods. It must be amusing enough to the profane, to see the solemn gravity of countenance with which the *yogi* or *fakir* comes along with his arms raised and crossed over his head for life, or with one arm sent bolt upright from the shoulder, never again to interfere in the concerns of its owner, and never to come in contact with his person, unless mischance or malice should happen to snap down the withered stick. It must be curious to consider, that while other men's limbs will perform an infinite number of optional movements, his will remain faithful to their "religious" crook or poker fashion, and will be found cutting the air in just the same figure, if the public should be favoured with the sight of them twenty years hence. Something analogous to this appears to have taken place in the mental faculties of our worthy acquaintance, Major Scott Waring. When in the preface to his "Observations" he first set himself forth in a disgusting posture, we could have no idea that he was, to the exactest nicety, to stiffen in that very predicament; from the evident

aversion to Christianity, we might indeed have expected performances not less true in their general spirit to paganism than the first; but it could not be foreseen that from the moment of finishing that first, the writer's mind should become incapable of altering, thenceforth, the action of its faculties, even in the smallest perceptible degree, and that, as a true intellectual fakir, it should be cramped into one precise specific mode of inviolable deformity. Such however seems to be the case; two large pamphlets have quickly succeeded the first, and the three taken together form such an instance of hopeless iteration, of absolute dead sameness, as the English public never saw before; and it will happen contrary to all present probability, if this most unfortunate man do not continue to the very last day of his life repeating incessantly, without the chance of any variation, even of phrase, that the missionaries are mad Calvinistic sectaries, that the Indians never can be converted, that it is madness to think of it, that there has never been one good convert, &c. &c. &c.

It is certainly a hapless condition to have the mind thus set and shrivelled into one unalterable and degrading position of its faculties; but if we regret to see the spectacle, it is not on account of Christianity, as the object of the fixed enmity of such a mind; for no mode of hostility can be more innoxious than the pure insensate reiteration, without the possibility of a diversification or novelty, of a few false or futile propositions. Not, however, that the Christian religion could have had any thing to fear from the slender talents of our fakir, even if this fatal arrest had not annihilated their free agency, by crooking and clinching them into this one peculiar cramp of impiety.

In making a very few remarks on the assertions repeated in our author's second and third pamphlets, it is not of the smallest consequence which of these assertions is noticed first. It is said over again, a countless number of times, that the increase of missionaries, bibles, and tracts, had been represented to the mutinous troops at Vellore, and had greatly contributed to rouse their apprehensions that the Government intended to force them into Christianity. Now whether he did or did not receive this account from "gentlemen in India," we can imagine his anger and vexation on finding it proved an utter falsehood, in a recent and decisive publication*, attributed to a person of the very highest authority, who has informed the public, that in a very long and minute examination of a great number of the surviving sepoys, before a Commission of Inquiry at Madras, *none of those troops, in assigning the causes of*

* Considerations on the Practicability, Policy and Obligation of communicating to the natives of India the knowledge of Christianity.

their anger and tumult, made any mention of missionaries or Christian books, which beyond all question they would eagerly have done in extenuation of their conduct, if that conduct had in any degree whatever been prompted by such a cause. For the truth of this statement, he appeals to the official Reports of that Commission, now deposited in the India House. It will take some considerable time, for the unfortunate Major to collect himself up from the splinters and fragments into which he is dashed by this demolishing blow.

A very favourite sentence in all the three pamphlets, and which is repeated beyond the patience of enumeration, is that unless the missionaries are recalled, or at least all their Christian operations suppressed, our Indian empire will be terminated within twelve months, by a general insurrection of the people. Now the only English missionaries who have as yet been able to make any very active exertions, are those in Bengal; and this same man says that *these* missionaries have been confined to a very narrow scope, and have produced but a slight effect of any kind on the minds of the people.

He incessantly cites the expression of one of the missionaries, Mr. Marshman, that the appearance of one of them in a bigoted city "would create universal alarm," and asks how there can be any safety for our empire and people if such men are permitted to remain. It is to be regretted that Mr. Marshman had not used a more precise term, or added some explanation, in speaking of the sensation caused in the popular mind by the appearance of the missionaries; but if he has used a term of a signification too little defined for so important a subject, is it not the last excess of absurdity for a man in England to assume to interpret this term by any other rule than that supplied by this missionary himself and his associates? Is it not a stupidity beyond example to talk and rant in a way which assumes that the missionary, in this single expression, must mean some *other kind or degree of alarm* than that which he and the others describe and illustrate, with so much simplicity, diversity, and particularity of narrative, in the substance of their communications? Does this man imagine that, in writing the expression in question, Mr. Marshman was *betrayed* for once into the acknowledgement of some quite different kind of alarm, which had been so carefully concealed, that not a hint of it had been suffered to transpire in the numerous letters and journals, till this unlucky sentence revealed the secret? Verily it was most marvellous, that after Mr. Marshman and his associates had with unequalled care and collusion kept this alarm a profound secret for a number of years, this identical and discreet Mr. Marshman should deliberately sit down to declare it in a paper which he had no

doubt would be printed in Europe. Or say that this dire secret was communicated in confidence to Mr. Fuller, the secretary of the Baptist Missionary Society (for the letter was addressed to him) and that it was through *his* simplicity that it was betrayed in England. No, no, it had been much more for the ease of the Major's galled feelings that Mr. Fuller had been a man simple enough to have been capable of falling, in such a case, into such an error. But it is quite ludicrous to see this unlucky phrase of Mr. Marshman reverted to so many score of times, with such an air of significance and solemnity, as if it had let out some portentous discovery, and as if this one solitary expression contained the sole and entire information to be found in all the ample statements of the missionaries, respecting the manner in which they are regarded and received by the natives. The kind of alarm to which Mr. Marshman referred, is illustrated through every sheet of the Periodical Accounts; every reader is competent from those documents to judge of its nature, extent, and probable result; and every reader whose glimmering of sense has not been extinguished in prejudice and irreligion, can see that an alarm which never excites the people to any thing more than occasional expressions of abuse, which never asks the missionary whether he is not commissioned by his government, nor ever expresses to him a suspicion that he is so, and which permits the unprotected itinerant to return with impunity and without the smallest apprehension, to the same place, and on the same errand, as often as he pleases, may fairly be allowed at least a few centuries to grow into a desperation and a compact which shall threaten the safety of the English and their empire.

At the suggestion of the writer of the anonymous letter to which this third pamphlet is a reply, the Major has furnished himself with the Statement of the Baptist Missionary Society, which, by giving him a few facts not previously known to him, has for a few moments a little relieved him from the distress and durance of desperate sameness, and thrown one very transient gleam of something like novelty, over a wide tract of incomparably dull and stagnant composition. He charges the missionaries with having gone illegally to India, with violating the law of the country in itinerating without passports, and of having been "in open rebellion" at the time when two new missionaries, arriving at Calcutta, and being commanded by an order of council to return to Europe, pleaded the protection of the Danish Government at Serampore, where they had joined their brethren previously to the passing of this order. But little needs be said on any of these particulars. If, in 1793, Messrs. Carey and Thomas found the government so adverse to permit any attempt toward Christiani-

zing the Hindoos, (even before there were Twinings and Scott Warings so covetous of disgrace as to rant about the danger and intolerance of such an attempt) that a passage to India could not be obtained in an English ship, they must have felt a less degree of zeal than good men are accustomed to feel for a great object, if they could not have resolved to put their undertaking on the ground of committing themselves to a Superior Power, and abiding the consequence. That consequence proved to be, an ultimate necessity of retiring from the British territory; and thus even an enemy might allow, that something like an even balance was struck between the missionaries and the Christian government, which they had so insulted and endangered, by venturing, unauthorised, to touch a corner of its million of square miles, with a view to impart the gospel to some of the miserable pagan inhabitants. Thus they went out unauthorised; and if it should be admitted, that the refusal of a passage in an English ship, was really and strictly a prohibition of their entering India, (which however their admission in India proved that it was not) and if it should then be asked, Was not this violating a primary Christian obligation of obedience to government? it would become a Christian to answer, that this obligation does not extend to any thing purely religious; for if it did, it would by the same law extend to every thing in religion which it would be possible for a government to force within its cognizance, and would make it a duty to hold the authority of the magistrate more sacred than any other authority in the universe, even were he to forbid a Christian teacher to carry religious instruction into the next parish, or the next village, or the next house, or even avowedly and visibly to give religious instruction to the persons in his own house; and this would be an obligation, which we need not say that no Christian's conscience was ever yet capable of feeling.

It should however be observed, that Messrs. Carey and Thomas and their friends, did not feel themselves precisely in such a dilemma. They knew that the refusal of an authorised passage did not amount to an absolute prohibition of their entering India; and they knew besides, that if it had, both our own and all other governments are willing to connive at many things which they do not choose expressly to authorise; and they trusted that, if once they were in India, the disinterested purity of their motives, and the peacefulness of their conduct, would secure them a silent toleration in the prosecution of a work, in which it would be evident it was impossible they could have any political or lucrative object in view. Such a connivance they did experience *

considerable time, and were thankful that a purely benevolent and religious design could obtain even thus much indulgence ; while they knew that the purpose of solely making a fortune, would have obtained not tolerance, but a full legal sanction, for the departure from England, and the pursuits in India.

After fixing their principal residence within the Danish settlement, they thought it right to continue to avail themselves of the privilege of connivance, to itinerate into the British dominions. Nothing was done clandestinely ; the government knew that they travelled to various places to preach to the natives, and that they did this without passports ; it knew that they dispersed tracts and testaments ; it knew that several missionaries had been gradually added to the number ; and knowing all this, the government appointed the chief of these missionaries to a highly respectable station in the college of Fort William, while the principal clergymen of the Bengal establishment, became the zealous friends of the men and of their designs. Now what would have been thought of the sense of Mr. Carey and his associates, if they had been seized with a violent anxiety to forego their privileges, and to fetter themselves with a law, of which the governing power was content to suspend the operation ?

Some acknowledgement is perhaps due to our author, for relieving the dull depravity of his uniform pages, with here and there an extra piece of folly, so ludicrous as to brisken the desponding reader, and enable him to get on half a sheet further. The best thing of this sort in his last pamphlet, is where he talks of the missionaries being "in open rebellion," on the occasion of their pleading the rights of Danish subjects, for the two additional ones who were commanded to return to Europe. To talk of nine men, without a pistol, sword, or pike, among them all, being "in open rebellion" against the power of a great empire, had been almost sufficiently absurd, even for this unfortunate man and his associates, if these nine men had really been subjects of the British government ; but it does sound like a fatuity in which this ill-fated man can have no rival associates, when it is said of a company of persons who were absolutely the subjects of another government, the former seven by their formally recognised establishment under it for a number of years, and two strangers by their being added to the number, through the conveyance of an American ship cleared for Serampore. It was by sufferance, that they were at any time on British territory ; but on the Danish they were by authority. We suppose our author, when he was at once an officer and clergymen in India, used to get into a violent fret when any

soldiers not belonging to the corps under his command happened to be near him, and had not the manners humbly to ask for his orders, and devoutly listen to his reading of prayers.

By the way, he piques himself not a little on this exploit of reading prayers, and says, in so many words, he "thinks he made a much better clergyman than any Calvinistic Methodist or Baptist in India would have made, for protestants of the church of England." (Reply, p. 41.) Assuredly, had we been of his congregation, we should have endeavoured to comport ourselves in a manner worthy of protestants of the church of England; but yet we cannot help imagining the distress to which we might on some unfortunate occasion have been reduced, by the too possible circumstance of the worthy Major's Prayer-Book being mislaid or wickedly secreted. It would have overwhelmed us with mortification, to hear perhaps some ignorant corporal say to his comrade, that the Prayer-Book, not the man, was the chaplain: nothing indeed could have been more stupid or false, but still we fear we should have had no prayers that day. Or if, to complete the mischief, some layman, just like Mr. Carey, had by ill luck happened to come among us at this moment of distress and confusion, and had obtained permission this once to pray for us, Major and all, in his devout, affectionate, and rational strain, with his fine fluency of expression, and a happy adaptation to immediate characters and circumstances, we cannot but fear that though we as well as the Major might have remained unshaken, the stupid soldiery might have fancied this a far superior kind of performance to the Major's reading, and might, the next Sunday, have deserted to the methodists by dozens, rank and file. The Major and we, however, should have entertained all due contempt for the taste and opinion of the rabble, the very dregs of the people.

Throughout the Major's pamphlets, especially the two latter ones, there is a most laborious effort to flatter and coax the clergy and other members of the established church, while an equal toil is sustained to bury alive all sectaries, and the missionaries as sectaries, under as large a heap of abuse as this man's vulgar malice could accumulate. But really even in this last humble vocation he fails sadly. He is too sterile even to invent or vary terms and phrases of obloquy; and "madmen," and "illiterate bigots," with the addition of "hot-headed Calvinists," nearly circumscribe the reach and resources of his vocabulary. This fact might warn him, that he has now done nearly all he can do, and had better be content without afflicting his faculties with any further trial, since

when a man fails in that thing which he is confessedly able to do best, it is all over with him as to the matter of talents. And as to the attempt to cajole the members of the established church, it will defeat itself, we should think; as all serious persons in that church, who may read the Major's pamphlets, will adopt the memorable words of the antient, "What bad thing have we done, that has obtained us this man's praise?" But he will not leave them at a loss; he most fervently extols the church and its clergy for having scarcely ever made an effort to diffuse the gospel into heathen countries; while the hated sectaries, without the smallest view to their own interest, are forsaking their homes, parting from their friends, surrendering for ever all possibilities of ease, luxury, or wealth; and compassing sea and land to make proselytes. This is the most sagacious artifice by which it was ever attempted to wheedle the members of the establishment, and the choicest compliment ever paid to their Christian principles. But even if those Christian principles were as debased as he assumes, by extolling them on the ground of such merits and such a contrast, he will find that the members of the Church are not so bereft of *policy* as to thank him for his compliments, or allow him to constitute himself their representative. They will be aware that nothing under heaven would have a more powerful and instantaneous effect to multiply dissenters, by driving conscientious men out of the church, than for the clergy and distinguished members of that church to suffer their principles to be identified, in the view of the public, with those of this unhappy man and his coadjutors. There may be some few clergymen who would not abscond from their congregations and their Christian connexions, from the ignominy of having been cited by him as coinciding with his notions and wishes; his friend the bishop of St. Asaph, of whom he asks, with an incomparably ludicrous simplicity, "was he a bigot or irreligious?" would no doubt, had he been living, have braved such disgrace; but the great majority of churchmen will feel it necessary to their characters, even if they did not to their consciences, to resist the attempt to brand them with the stigma of an alliance of principle with a man who abhors nothing on earth so much as the attempts of Christianity to extirpate the abominations of Paganism; and some of the more serious of them will be so confounded, to find that their church must acknowledge such a man for one of its members, that as the only consolation for belonging to it they will attach themselves wholly to that *evangelical* section of it which he hates.

The missionaries are sectaries, and therefore totally unfit and disqualified; as a very large portion of these pamphlets is occupied in repeating, to teach Christianity, even if a mission were to be permitted in Hindostan. Now what is the

meaning of all this? Does the unfortunate man really mean to say that the established church is infallible, and that too, while it is before his face that its members are unable to agree as to the purport of its articles, or the extent of the obligation under which they are to be subscribed, and are indefinitely divided and opposed in their opinions, forming a political compact, for a temporal advantage, of religious parties who are respectively schismatics in each other's estimation? If the infallibility of such a church, or indeed of any church, is an absurdity too gross for even this man to advance, where is the sense or decency of railing against sectaries? If the church *may* be wrong, the sectaries, or some of them, *may* be right; the authority for imputing error is perfectly equal on either side, and is no other than freedom of individual judgement, a freedom evidently not to be contravened but by demonstrated infallibility or the vilest tyranny. But perhaps the Major, forbearing to make any claim of infallibility for the established church, and any pretence of better natural faculties in the minds of its members than in those of the sectaries, will say however that the religious instructions and studies, from which churchmen form their theological opinions, are infinitely better adapted to give them a true knowledge of Christianity, and to prepare them to impart it to heathens, than those by which such men as Mr. Carey and his friends are qualified for that important office. How so? The profound and devout study of the Scriptures is confessedly the grand process for understanding religion, and the sedulous, and repeated, and varied explication of them to persons under every diversity of circumstances, is the best imaginable discipline for acquiring the talent of instruction and persuasion; on this ground we may defy any church in Europe, whether established or schismatical, to supply more accomplished missionaries than Mr. Carey and several of his friends, men whose biblical labours are prosecuted with an ardour which threatens our pagans at home, and the Brahmins and Bonzes of the East, with a translation of the bible into every language of Asia in the course of a few years, and who at the same time have preached more in a twelvemonth than perhaps any of the dignitaries of any establishment in Europe. And pray what does the sapience of our Major imagine it likely that the subscription to 39 articles, and the imposed hand of a prelate, could have added to men like these; and which of the Christian doctrines have they failed to understand or explain, for want of these momentous pre-requisites? But it is not the essential endowments of the men that the Major would care about, if he could permit any mission at all to Hindostan. The only question with him would be, whether they had passed through certain formalities of mere human and political ap-

pointment, and declared themselves members of a certain ecclesiastical corporation, or whether they acted simply as men to whom heaven has given understanding and the New Testament, and who can acknowledge no other authority in religion. If the latter, not all the virtue and learning of Carey could obtain licence or toleration ; if the former, the men would do perfectly well, though their qualifications should reach no further than the ability of reading, like the Major when he was chaplain, a number of printed prayers and sermons. He has no idea of religion, as a thing which exists, and can be taught, independently of the appointments of the state ; and when its conveyance to a foreign country is the subject in question, the only view in which his unfortunate understanding is capable of regarding it, is that of an article of commerce, under the distinction of lawful and contraband. The exportation of Christianity from England in any other than English bottoms, and by any other than persons of the established church, is to be considered, he thinks, as a branch of the smuggling trade, and ought to be prohibited or punished accordingly. This really appears to be the whole extent of any conception that he has on the subject ; so that when he says, (Reply, p. 80.) that Messrs. Carey and Thomas "*were smuggled out to India,*" (he writes it in Italics) and when he somewhere applies the same term to the sending of a missionary to Buenos Ayres, he really does not seem to wish to be understood as adopting a figurative expression.

His anger at this last transaction breaks out afresh in each successive pamphlet ; and he takes the trouble to say over again, that it was a violation of the articles of capitulation, which engaged to the inhabitants of Buenos Ayres the free exercise of their religion. It would be hopeless to repeat to such a besotted understanding, that freedom is violated by nothing but coercion. But why does he not say again, what he said in the preface to his Observations, that "the universal hatred of which the General and Admiral complain, is more likely to have been caused from the folly of sending out a *Protestant Missionary* than by any other circumstance?" (preface, p. lxx). This vile absurdity was at first safely left to itself, in the absence of public and official documents respecting the circumstances in South America ; but some of our readers will have observed, in reading the Report of General Whitelocke's trial, that General Craufurd and Colonel Pack asserted the extreme irritation of the natives to have arisen from *reported cruelties committed by the British*.

It were easy, but very useless, to employ many pages more in exposing the folly and depravity exhibited in this pamphlet. We will dismiss it by applauding the honesty of one particular part, which would reveal the main principle of all that this

man has written on the present question, if that principle had not already been sufficiently apparent ; he praises and recommends, without any hint whatever of exception, the pamphlet called *A Vindication of the Hindoos*, which pamphlet is no less than a downright and most vulgar and impudent defence of the collective abominations of the heathenism of Hindostan. We are glad to see these men reciprocally adopting one another as congenial friends in the same cause. Mr. Twining, in his second edition, referred with approbation to Major S. W. Major S. W. referred with complacency and approbation to Mr. Twining and his production ; the *Vindicator of the Hindoos* cited the Major as his ally, and now the league is completed by the Major's applauding reference to the *Vindicator*. As if desperate both of his cause and his character, he has even claimed the "Barrister" as an associate.

No particular attention is due to the article called *Dangers of British India*. There is a great deal of rhetoric and cant about religious intolerance, persecutions, massacres, and so forth, from all which the reader, if the title page had not apprised him of the contrary, would have expected that the author was going to plead zealously for a system of the most enlarged toleration in India, protecting at once the Brahmins in the practice of their superstitions, and the Christians in proclaiming among the same people the knowledge of the true God. The object of it all, however, is to recommend one more act of intolerance to be added, to close the wretched history of the world thus far ; and the part of the performance relating to this subject, ends with the following piece of nauseous profaneness.

" For God's sake, for the sake of all we hold dear in religion and in liberty, of our friends and relations in India, whose existence hangs upon the question, of the justice and affection which we owe to our India subjects, which should deter us from a hazardous experiment, even of good, in the moment of danger, and which calls upon us to defend them from the grasp of revolutionary despotism ; let us guard against any measure which can diminish the confidence of the people of Hindostan. Then, under the protection of Providence, and with the united efforts of foresight, discipline, and public spirit, we may reasonably expect to plunge the whole invading hosts into the waves of the Indus, or to drive them back into the deserts of Kerman." p. 49.

A considerable portion of the remainder relates to the projected French invasion of India over land.—It is odd this man should have such an aversion to Bonaparte, after the privileges with which it should seem he has been honoured ; for he knows, to their minutest particulars, the secret plans of that despot's mind, particulars which we may venture to say he never condescended to impart to any body but our author.

We have room only to recommend in general and strong terms the second and third parts of Mr. Fuller's *Apology*. He takes, in the second part, a brief and sufficient notice of some of the Major's falsehoods and misrepresentations, such as his slander of Mr. Thomas, his assertion that no good convert has been made, and his repeated assertion that the converts are obliged to be supported by the missionaries, his accusing Mr. Ward of an impious perversion of the expression of our Lord, that he was come to send fire on the earth, and some other particulars. In answer to the *Vindicator*, he accumulates a very large mass of evidence of the extreme moral depravity of the Hindoos. He has added some papers furnished to him by a gentleman deeply versed in oriental literature, which afford a striking and indeed disgusting view of the immoral character of the Hindoo mythology, and the indecency of many of their superstitious rites.

Among many other topics very ably discussed in the third part, Mr. Fuller argues at considerable length, and with all his accustomed acuteness, the mixed question of the nature and limits of the duty which persons employed in propagating the gospel owe to the civil magistrate, and of the actual conduct in this respect of the missionaries in Hindostan; he also dispatches, by a few strong paragraphs, all the Major's idle cavils about the miraculous powers of the Apostles, as forming a prohibition of all efforts to spread the gospel by men not endowed with these powers. The illiberal exhortations of Dr. Barrow to forbid all but *clergymen* to be missionaries in the East, are most ably exploded, both by argument, and by the strong fact that no clergymen have been induced to undertake the office. Two important letters are added, the one from Colonel Sandys, the other from Mr. Cunningham, late assistant judge at Dimagepore, in testimony to the high character of the missionaries, whom the Major has presumed, unfortunately and disgracefully for himself, (if he can be further disgraced) to charge with "atrocious falsehood."

Art. XII. *A Letter to a Barrister*, in Answer to Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching. By Robert Hawker, D. D. Vicar of Charles, Plymouth. 8vo. pp. 50. Price 1s. 6d. Williams and Co. 1808.

Art. XIII. *An Appeal to the Legislature and to the Public*; in Answer to the Hints of a Barrister, on the Nature and Effect of Evangelical Preaching. By an Evangelical Preacher. 8vo. pp. 55. Price 1s. 6d. Williams and Co. 1808.

Art. XIV. *A Defence of the principal Doctrines of Evangelical Religion*, in a Letter to "a Barrister;" occasioned by his "Hints on the Nature and Effect of Evangelical Preaching." By a Layman. 8vo. pp. 112. Price 3s. Williams and Co. 1808.

Art XV. Hints to the Public, and the Legislature, on the Nature and Effects of Evangelical Preaching. By a Barrister. Part the First. Second Edition. 8vo. pp. 147. Johnson, 1808.

THAT a pamphleteer so abjectly despicable as the "Barrister," should be honoured with a prompt reply from three respectable writers, is more to the credit we think of their zeal, than of their wisdom. From the attacks of such an enemy, Christianity could only derive new victories. Next to the approbation of the worthy, we should covet the enmity of the vile; nor can we think it a trifling honour to any system or person, to the cause of truth and the character of its defenders, to be insulted by such an individual as this, whose virtue consists in courage, and whose talents in misrepresentation, who has scoffed at the poetry of Cowper, and defamed the reputation of Bunyan, who has held up to scorn the sentiments and phraseology of Isaiah, who in the fervour of his zeal for God and against Mr. Toplady has proved St. Paul to be "an infidel" and "one who cannot believe the Gospel to be true," and hath literally counted the blood of the covenant which cleanseth from all sin an unholy thing, even "the element of" man's "corruption!"—an individual, in short, who has made the Socinianism he worships, and the disguise he wears, unspeakably disgusting to the intelligent public, and has only to unmask his portentous front in order to receive the indelible consummation of his ignominy. It was almost superfluous, we think, to defend any cause which such an adversary might attack, or to stigmatize any system which such an advocate might defend. The single method to be pursued was to expose him; and in this view only we are inclined to admit the claim of these writers to the public gratitude. There are some readers on all subjects, who have neither industry to examine, nor perspicuity to discern, who might admit the "Barrister's" ridiculous charges without thought, who might receive his perversions and garbled extracts without suspicion, and might read his blasphemies without astonishment. For the sake of such readers, and for the sake of all who would be eager to believe that the *doctrine* of the "righteous over much" tends to licentiousness, we are not sorry for the publication of these sensible and convincing answers.

There was apparently a peculiar propriety in Dr. Hawker's undertaking this task, as the "Barrister" had "endeavoured to blacken his character, as if the magistrate's authority would be incompetent to keep due order in the metropolis, while his publications were suffered to circulate." (p. 40.) Having calmly expressed his confidence that "in the parish where the last thirty years of" his "life have been spent, none can or will come forward to impeach a line of conduct engaged, for

the most part, in the humble and peaceable, but laborious office of a parochial minister," he proceeds to refute the charges alledged against his sentiments and writings. In answer to the absurd pretence that Evangelical sentiments are a "new religion," Dr. H. appeals to the Scriptures and the established articles of faith; and in answer to the hoarse and hoary imputation against the *tendency* of such preaching, he argues demonstratively from its *effects*.

"*We be slanderously reported* (saith the Apostle,) *and some affirm that we say, let us do evil that good may come.* But what doth he immediately add? *Whose damnation (saith he) is just.* These are awful words. You would do well to pause over them.

"We contend, sir, and upon the most convincing evidences we prove also, in the lives and conversation of all that are real partakers of grace, that it is a *doctrine after godliness.* Every thing that is amiable is included in it, as referring to all the great branches of moral and religious practice. And we challenge the world to the strictest scrutiny into the conduct of those who really, and truly, and heartily receive the doctrines of grace, so as to live under their blessed influence, whether they are not *examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*" pp. 12, 13.

The result of such a scrutiny would form an impressive contrast with the gross misrepresentations and virulent aspersions of our *moral "Barrister."* In reference to the calumny, that Dr. Hawker's "*Prop against all Despair*" encouraged the murderer, the robber, and the seducer to sin, he says:

"Do not fancy, sir, you have hurt *me* by this attempt to murder my character and reputation. It is *yourself, sir, that is most hurt, not me;* I really feel sorrow that any man should be such a bubble to himself, as to fancy himself highly moral, highly conscientious, in keeping the commandments, while defective in the lowest instances of morality, and breaking a positive commandment, even where there seemed to be no temptation." p. 44.

The manner of Dr. H.'s letter is commendable: he has treated his unworthy reviler with a calm and superior dignity, which becomes the clerical and Christian character, and which belongs to conscious uprightness; a dignity which in a philosopher would be setately contemptuous, but in an evangelist is mildly forgiving and solemnly compassionate. Having considered his defence of evangelical preaching as gratuitous, we shall not complain that it is incomplete. Neither shall we mention any blemishes in his style; since it in general surpasses the level which a writer, who studiously adapts himself to an inferior class of society and to a compass of mind not extending much beyond the sentiments and diction of the Scriptures, could fairly be expected to maintain. It was not necessary, in replying to an opposer of the Christian Faith in its essential tenets, that Dr. H. should state and defend any pe-

cular views of it in which he may differ from other preachers, and which his slanderer had not the acuteness to discriminate.

The "Appeal to the Legislature," we are authorized by current report to ascribe to an amiable and promising young writer, the Rev. W. B. Collyer. We congratulate him on the improvement of his taste; he has cast off the gaudy and puerile decorations of a spurious rhetoric, and dispatched them, we hope, to that final receptacle of frippery, the "limbo of vanity." His pamphlet has yielded us sincere pleasure; it is not exempt from faults and inaccuracies, the result probably of haste, but it manifests considerable force and keenness of faculty, and is written for the most part in a chaste and classical style. His defence of the Christian doctrines, though too concise, is rational and satisfactory. His vindication of the excellent men whom the "Barrister" has defamed, is equally zealous and decisive. We shall introduce his quotation from Mr. Burder's Village Sermons, with the comment.

"Sermons, which admonish the inferior classes to "sobriety," to "diligence," "to the daily influence of love to God, and love to man"; addresses, which caution the poor against profaneness, against cruelty against open vices, and against the indulgence of even corrupt thoughts: let common sense determine whether such preaching and such publications deserve to be exhibited as subversive of morals, and as sources of depravity. I will produce but one other example."

"We are to live righteously in respect of our neighbours; to give every one his due; to honour all men; and do the duty of our stations whether to our superiors, inferiors, or equals. The New Testament is full of excellent directions, as to relative duties. The apostles largely teach us the duties of husbands and wives, parents and children, masters, servants, and subjects. A true christian will *study his Bible with this view*; and in *every* relation of life he will endeavour to *conform himself to it*; and he that pretends to religion, *without this*, is a mere hypocrite." (Vol. IV. Serm. I. p. 8.) I ask, can morality be more plainly inculcated, or more strongly enforced on the poor and ignorant than in this passage? It was impossible for the Barrister to read the Village Sermons without finding these, and many other evidences, that their writer labours to serve the cause of holiness: it is evident that he *has* read them from his frequent, and designedly mutilated quotations from them. I ask, what is the spirit which could lead him to suppress such passages as these, knowing them to be there? to separate sentences from their connection, in order to put a forced and a false construction upon them? and to decry a work and defame a character, in high esteem with the religious public? I will not name the motive. I will not defile my pages with the application, which a conduct so illiberal and so dishonourable merits—but the Public will feel it, and they cannot fail to regard it at once with contempt and with execration." pp. 21, 22.

Mr. C. reprobates with just indignation the "Barrister's" attack on the memory of the pious and ingenious Bunyan, whom he has represented generally as "a premature example of coarse profaneness and vulgar debauchery," and derided under the name of "the tinker!" It is some consolation to be

convinced that we have now seen human nature in its very basest degradation; in slander and scurrility it can descend no lower. To have trampled on the unstilled characters of the living, in defiance of all justice and decency, was an effort of audacity, which startled and disgusted us. But to have violated the sanctity of the tomb, to have dishonoured those relics, which have been canonized in successive ages by the veneration of the wise and the gratitude of the pious, evinces such a combination of ferocity and meanness, such an epitome of the hyena and the worm, as we are confident will never be exceeded by any future being that may appear in the likeness of man. In this insult on the saintly and time-honoured character of Bunyan, there is a folly not inferior to the guilt. That a writer who had to deduce the frequency of crimes from the prevalence of evangelical sentiments, should suffer even the name of Bunyan to flow from his pen, even the name of a man who was transformed by the reception of these very sentiments, from a monster of vice to a pattern of holiness, is a proof of infatuation scarcely consistent with mental sanity. It was fitting that such should be the penalty of sacrilege, that the disturber of the dead should be smitten with fatuity in his unholy work, and issuing from the desecrated sepulchre, should announce, in the gibberish of his exultation, the punishment of his awful temerity.

The immoral tendency of evangelical preaching has often been sophistically asserted; it might have been well, if one of these writers had undertaken more philosophically to demonstrate the fallacy of the reasoning, and explain what the tendency must be, from the nature of the principles. But the most obvious and decisive mode of discovering the tendency, is to examine the effect. Not one fact has the "Barrister" attempted to adduce, by way of establishing the pernicious effect of preaching the doctrines of the reformation; he has not even dared to tell, as any honest accuser would have done, "how many of the unhappy criminals, who have suffered for a violation of the rights of society and of the laws of their country, ascribed their vices to evangelical principles and evangelical preaching."

"I will take the liberty," (says our author) "of turning his eyes, and the eyes of the Legislature and of the Public, to a matter of fact of sufficient notoriety, and authenticated beyond all dispute, which, so far as it goes, disproves the system, and exhibits evangelical preaching the source of lasting morality. I recommend to their serious attention the colliers of Kingswood, and the preaching of Mr. Whitefield and of Mr. Wesley among them. These were men who required not only to be Christianized but humanized. It was a mighty mass of deformity, without shape or order, and it was moulded in the human form, nay more, it received the impress of the divine image, by the agency of the Holy Spirit, through the preaching of these laborious ministers. The world will not easily forget the

transformation ; when men who scarcely had any thing about them human, but their external configuration, changed their very nature ; when the ferocious become softened, and the profane exemplary for the simplicity of holiness and when the tears chased each other down their dark cheeks as they listened to the declarations of a Saviour's love, while the total alteration of their life and manners, bore no resemblance to "the morning cloud and the early dew which passeth away." When the Barrister has contemplated this picture, I would remind him that this was the fruit of preaching, and of principles, which he says are subversive of morality.' pp. 52, 53.

The object of the "Defence" is to prove at once the antiquity and scriptural authority of the evangelical doctrines, by a connected series of quotations from the sacred records. This design is executed with a zeal, and in most instances with a propriety, that is worthy of the subject, and creditable to the anonymous author. He discovers a familiar acquaintance with the Christian system, and the oracles of Revelation on which it rests ; and in those parts of his pamphlet which are more strictly polemic, he writes with a vigour and animation that in connection with the importance of the subject will be found extremely interesting.

The author animadverts with much point on that remarkable absurdity in the system of the "rational" and "moral" divines, relating to the attributes of justice and mercy in the character of God. It is curious enough, that the same men who would represent the Supreme Governor as too merciful to take vengeance on the guilty, also represent him as too just to pardon the penitent. When the evangelical system proclaims a "a just God," they tell us it depreciates his benevolence ; when it proclaims "a Saviour," they tell us it encourages sin. It will occur to our readers, that this rational mode of soothing the unconcerned, and terrifying the contrite, is precisely the mode ascribed to the master-enemy of mankind ; the invisible, though not anonymous, being, whose names, as the learned "apprentice" well knows, denote his double trade, as *adversary* of the truth, and *accuser* of the brethren.

After inviting that examination, which the Barrister so scrupulously avoids, into the characters of those who maintain evangelical sentiments, and demonstrating their conformity to scriptural representations, our author addresses him in the following animated passage :

" St. John informs us, that " *Whosoever is born of God doth not commit Sin* ;" that he " *CANNOT SIN, because he is born of God* ." Again, he says, " *Whatsoever is born of God overcometh the world* ." St. Paul also observes, that Believers are the " *workmanship* " of God, " *created in Christ Jesus unto good works* ;" and in a passage already cited, he says, " *They that are Christ's have crucified the flesh with the affections and lusts* ." Hence, Sir, we may perceive somewhat of the *holy nature* of that regeneration, which the Scriptures repre-

sent as essential to the *very being of a Christian*. Hence also, appears "what manner of persons we ought to be, in all *holy conversation and godliness*," before we can have their authority for concluding that we are "*the children of God*." Now, Sir, *Evangelical Ministers* are in the constant practice of enforcing these and such like passages of Scripture; solemnly assuring their hearers, that, if they live in the indulgence of only one known sin, or in the neglect of only one known duty, they are not genuine Disciples of CHRIST. But, if what I have now asserted be the fact, and I call upon you to prove that it is not, then, Sir, I ask whether the preaching of *Evangelical Ministers* can possibly have an *immoral tendency*? But indeed, Sir, I feel an awkwardness in addressing to you such a question as this. It is somewhat like asking, whether the SUN is the source of *darkness*. *Evangelical Religion*, Sir, an *immoral tendency*! Doctrines which carry Piety to the highest elevations of mental and practical holiness—an *immoral tendency*! Who, that has had only a single glimpse of the *real nature of these Doctrines*, can doubt that such an imputation as this, is the fruit either of profound ignorance, of a distempered imagination, or of a heart debased below the common level of human depravity? But, Sir, if it have not an immoral tendency, then what becomes of your Pamphlet? Why, truly, as to its object, it is merely—a few sheets of waste paper!—Having failed to prove the *immoral tendency*, you have effected just *nothing at all*—for as to *Evangelical Truth* being a "NEW System" of Religion, I can hardly suppose that even you, Sir, will venture to maintain an absurdity so gross, after having weighed the numerous Scripture testimonies which I have cited. But, Sir, in another view, I am sorry to say, your Pamphlet is *something more than waste paper*. IT IS A FOUL AND ATROCIOS LIBEL UPON INCOMPARABLY THE MOST VIRTUOUS PART OF THE BRITISH NATION. No class of Persons carry the standard of morals so high as those which are called *evangelical*—and, Sir, until it is demonstrated that their principles actually do produce, by their own proper influence, immoral effects upon Society, the odium of the libel in question must remain upon you.' pp. 89—92.

We have already perhaps extended this article too far; but the nature of the subject will be deemed a compensation, we hope, for the insignificance of the occasion. Our review of the Barrister's second edition may be comprised in two words; he has reprinted the title page! Into what farther disgrace will this unfortunate meddler be betrayed by his hard master?

Art. XVI. *Letters and Sonnets*, on Moral and other Interesting Subjects Addressed to Lord John Russel. By Edmund Cartwright D. D. Prebendary of Lincoln, and Chaplain to his Grace the Duke of Bedford. Foolscap 8vo. pp. 210. Price 6s. bds. Longman and Co. 1807.

THE publication of this volume is probably intended as a compliment to the young nobleman whose name appears on the title page, and who will accept it, we hope, with far greater cordiality than it can possibly meet with from the public, in order to save the respectable author from the mortifying reflection of having made a sacrifice, wholly in vain, of his reputation to his gratitude. There are twenty-four

letters and as many sonnets; how remarkable they are for humour, ingenuity, and useful admonition, may be surmised from the following specimen.

LETTER IX.

Your Lordship is not aware how happy your letter, which I received this morning, has made me. From your long silence I had begun to fear that I had been forgotten. You have, however, remembered me at last, and in the most agreeable way; in the first place, by writing to me a long and entertaining letter; and in the next place, by making that letter the vehicle of a very elegant sonnet, which I have repeatedly read over with singular pleasure. With very little polishing, which you can easily give it, it would do credit to the best sonneteer of us all. Your Lordship has hit off the true style and character of this species of composition as happily in this your first attempt, as you could have done, had you written as many sonnets as PETRARCH. I much doubt, whether at your Lordship's time of life he ever wrote one half so good. Of this I am certain, that in natural feeling, and in simplicity of sentiment and construction, your sonnet will not be easily excelled.

I have taken the liberty of disobeying for the present your injunction to put it, as soon as I had perused it, into the fire. If, however, I shall not be able to obtain a reprieve for it, it shall be committed, when I receive a second order for its execution, to the flames, though *non sine lacrymis*. If your Lordship will have the goodness to permit me to preserve it, I religiously promise not to suffer it to be copied.

So well apprised am I of your Lordship's dissidence, that, in spite of the good opinion which, I am persuaded, you have every reason to entertain of my sincerity, you will be apt to suspect me, in what I have said about your sonnets, of flattery. But were I thus disposed to act in repugnance to my own nature, I must forget the nature of the climate where you now are, in which, it is said, no venomous reptile can exist, to think of sending there such a venomous reptile as Flattery. But flattery sometimes conceals its reptility, and then, perhaps, may be met with even in IRELAND, under the concealed character which gives title to the following sonnet.

SONNET X.

THE MAGICIAN.

The tales, that once were held devoutly true,
Of magic spells and necromantic skill,
You disbelieve? Then disbelieve them still—
Your incredulity you soon may rue!
A sly Magician daily may you view
Received with welcome, enter where he will.
Let but his tongue its oily drops distil,
His hearers take all shapes, or strange or new,
He makes deformity all hearts engage,
He gives to youth th' experience of old age;
For him decrepitude resigns her crutch—
I too am ten years younger at his touch.
Who, you will say, can this inchanter be?
What think you, my young friend, of FLATTERY? pp. 55—60.

To establish the conviction which this letter must produce, concerning the worthy Dr.'s "repugnance" to flattery, it would only be necessary to cite the twenty second letter, which refers to a "very elegant version from Horace" by the young Lord, and assures him and the public that part of it is "particularly beautiful," uniting "ease and elegance with closeness and fidelity?" As if this right honourable mode of advertising Lord John's poetical gifts could need to be dignified by an exhibition of literary talent, or as if the public could think of requiring a specimen of the Doctor's acumen before they re-echoed his applause on juvenile exercises which are carefully withheld from their inspection, he has favoured us with a scrap of classical criticism. The subject of it is the following distich:

"Quod si me lyricis vatibus inseres,
Sublimi feriam sidera vertice."

He tells us it would be "illogical" and "nonsensical bombast" of the Poet to say, "If you will insert me amongst the lyric poets, I shall strike the stars with my lofty head;" he therefore maintains that *inseres* belongs not to the verb *insero*, *inserui*, but to *insero*, *insevi*, to graft, proposing to translate the words thus, "But if you engraft me on the lyric poets, I shall shoot out so vigorously that my top will soon reach the stars." This we must confess is worthy of Ruperti or Grævius himself; it is in the true spirit of commentation, "the rage of critics, for illustrating themselves and obscuring their author." For our part, as we have never been scandalized at so familiar an exaggeration as "sublimi feriam sidera vertice," a proverbial metaphor for expressing great elation of mind, we despair of discerning any Horatian elegance in the notion of grafting one poet on a great many other poets, to enable this poet to send out branches, and those branches to reach the stars. Dr. C.'s etymological correction in the following page, corresponds with his critical elucidation; "the diphthong" in Mæcenas, he says, "should be in the second syllable, as thus, Mæcenas. Its etymology is Μη καινος, literally in English, Uncommon." p. 174. As there is no good authority for this spelling, which is exploded by Gessner, (vide Thesaur. sub voc. Mæcenas, Μαικηνας) and the critics in general, we presume Dr. C.'s fancied etymon will not be deemed singly sufficient to establish it. At any rate he spells the name improperly, as his own etymology requires it to be Mecœnas.

In writing his next letters to a young nobleman, we recommend Dr. C. to consult the *Epistles* of Pliny, instead of the *Panegyric*; and admonish him, when he assumes the office of "Critic," not to enact the character of "Puff!"

Art. XVII. *Mathematical Tables, Containing the Logarithms of Numbers, Logarithmic Sines, Tangents, and Secants, and a Traverse Table; To which are prefixed, Logarithmical Arithmetic, and Plane Trigonometry, also Examples on the Mensuration of Heights and Distances. For the Use of Schools.* By J. Brown, Mathematician. 2nd Edition, corrected, improved, and enlarged, &c. &c. 8vo. pp. 80 of Introduction, and 86 of Tables. Price 7s. Edinburgh, P. Hill; Longman and Co. 1808.

THese Tables, though inferior in some respects to those of Hutton, of Callet, and of Taylor, are yet printed of such a size and price, and with such correctness, as will render them highly useful to those who are frequently engaged in logarithmic or trigonometrical computations, and are unwilling to encumber themselves with a less portable volume. They are judiciously arranged, and printed with a handsome type; but unfortunately the delicate thinness of the paper, while it renders the volume commodious, gives many of the pages an indistinct appearance. Beside the tables mentioned in the above extract from the title-page, there are tables of Natural Sines, of Compound Interest, of the Probabilities of Life, and of Annuities on Single and on two Joint Lives. The introductory part treats of the binomial theorem, the nature of logarithms, the deduction of logarithmic series, computations by logarithms, the calculation of sines, tangents, secants, &c., plane trigonometry, mensuration of heights and distances, computation of interest and annuities, with reversions, &c.; rules for working by traverse tables, and for the admeasurement of heights by the barometer and thermometer.

The investigations relating to these different subjects are perspicuously exhibited, and the practical precepts deduced from them are in the main enunciated clearly. There are some omissions, however, which the editor might have avoided by following a rather different method: we allude principally to the omission of the nature and use of the arithmetical compliment, of spherical trigonometry, and of the most useful problems in nautical astronomy; as well as of a few serieses in the theoretical part of the work. Thus, when speaking of the binomial theorem, the Editor should have given, $(a+1)^n = a^n \times \left(1 + \frac{n}{a+1} + \frac{n(n+1)}{1.2(a+1)^2} + \frac{n(n+1)(n+2)}{1.2.3(a+1)^3} + \text{&c.}\right)$ as a series which always converges the more rapidly, the greater a is with respect to unity. Among the logarithmic series at p. 6. it might have been advantageously added, that when n is any positive number greater than 2, we shall have $\text{Log. } n = m \times ((n-1) - \frac{1}{2}(n-1)^2 + \frac{1}{3}(n-1)^3 - \frac{1}{4}(n-1)^4 + \text{&c.})$ a series converging with considerable rapidity: and by sub-

stituting $\frac{1}{n}$ for n we have

$$\text{Log. } n = m \times \left(\frac{n-1}{n} + \frac{1}{2} \left(\frac{n-1}{n} \right)^2 - \frac{1}{3} \left(\frac{n-1}{n} \right)^3 + \&c. \right)$$

a good converging series when n is any positive number greater than $\frac{1}{2}$. The modulus in both series being denoted by m .

Again, when treating of the modulus, at p. 8, it might have been added, that in any system of logarithms, the modulus is always equal to the Log. of $(1+1+\frac{1}{2}+\frac{1}{3}+\frac{1}{2.3.4}+\frac{1}{2.3.4.5}+\&c.)$

These and other curious consequences might have been readily deduced, had the Editor adopted the ingenious method of investigating logarithmic series discovered by Lagrange, viz. by making the number $y=a^x=(1+a-1)^x=((1+a-1)^n)^{\frac{x}{n}}$,

expanding the latter expression into a series by the binomial theorem, and then simplifying the result by supposing $n=0$. Indeed, we are much surprised that this method, and Lagrange's analogous process for finding the log. when the number is given, have not yet found their way into any of our English books.

Farther, we should have advised the Editor, when treating the subject of Annuities on Lives, &c. instead of referring solely to *Demoivre* who commonly reasons on a wrong hypothesis, to direct his readers to the valuable performances of *Simpson*, *Price*, and *Morgan*.

But the principal alteration we would beg to recommend in a new edition of this Introduction, is a farther deviation from the geometrical method than the Editor has yet ventured to adopt; we advise this, not on account of any dissatisfaction with geometrical demonstrations, but for the sake of gaining space; since more topics may be investigated with equal perspicuity in smaller compass by the analytical method. Thus, after it is demonstrated geometrically that,

$$\sin. (a \pm b) = \frac{\sin. a \cos. b \mp \sin. b \cos. a}{r}$$

$$\cos. (a \pm b) = \frac{\cos. a \cos. b \mp \sin. a \sin. b}{r}$$

every thing else relative to the arithmetic of sines and tangents, the expressions for multiple arcs, &c. becomes a matter of pure analysis. In like manner, after deducing the property of plane triangles, that $\frac{\sin. A}{\sin. B} = \frac{a}{b}$, by means of a diagram (where a and b are the sides respectively opposite the angles

A and B), the whole of plane trigonometry may be investigated analytically. And again, in spherics, having shewn geometrically that, $\cos. a = \cos. b \cos. c + \cos. A \sin. b \sin. c$
 $\cos. b = \cos. a \cos. c + \cos. B \sin. a \sin. c$
 $\cos. c = \cos. a \cos. b + \cos. C \sin. a \sin. b$
the remaining doctrine of spherical trigonometry follows easily, by a mere transformation and substitution of equations.

The alterations here advised need not be avoided on the supposition that they will make the introduction too abstruse: on the contrary, we think the change will rather simplify its general appearance. None of the processes which we recommend to be adopted, is so difficult, either in reality or in appearance, as the method of deducing the logarithmic serieses now introduced; with these changes, the introduction would have a greater air of uniformity, and room would be gained for the admission of much more useful matter into the same space. We have given these hints of improvements, not with a view of cavilling, or expatiating on defects; but from a real desire to render more beneficial to the public, a work which, even in its present state, we consider as richly deserving encouragement.

Art. XVIII. *The Nature and Importance of a Good Education,* A Sermon, preached January 14, 1808, at the Rev. Mr. Gaffee's Meeting, New Broad Street, before the Promoters of the Protestant Dissenters' Grammar-School, lately opened at Mill-Hill, Hendon, Middlesex. To which are annexed, the Regulations of the Society, and a List of the Subscribers, &c. By David Bogue, A. M. 8vo. pp. 40. Price 1s. Conder, 1808.

A Combination of the noblest powers with the best intentions in human character, is the greatest benefit to the community, the highest condition of our nature, and the just object of pursuit in all systems of education. To promote in some degree this illustrious and beneficent object, among society at large, is the paramount purpose of our own labours; every institution, therefore, which is avowedly intended and evidently adapted to advance it, has especial claims to our cordial approbation. We do not hesitate in applying this character to the recent academical institution among Protestant Dissenters. And if any thing can increase our satisfaction at the commencement of an undertaking so congenial with our own in the rectitude of its primary design, it is the consideration, that among the particular class of our countrymen, who are precluded by their conscientious opinions from resorting to the grand national Seminaries, an establishment for superior classical and mathematical tuition has long been peculiarly desirable. A few sentences extracted from an Address which has been circulated by the Founders, and prefixed to this Sermon, will enable the reader to appreciate the principles they entertain.

" Though the School takes its denomination from the class of Christians in which it originated, and in which literary advantages are confessedly

most wanting, it is not intended either to exclude all but the children of Protestant Dissenters, or to attempt making proselytes of such children as shall be sent thither from another community. The former would be illiberal, the latter disingenuous; and both would constitute a gross dereliction of that just, candid, and manly system, which Protestant Dissenters should, above all people, hold themselves bound to maintain, when they say, "Let every one be fully persuaded in his own mind."

"The Committee have engaged a very commodious house at Mill-Hill, in the parish of Hendon, a situation peculiarly pleasant and salubrious, where they hope many of the rising generation will imbibe the elements of sound literature and the principles of evangelical religion, and thus become a credit to the Institution, the joy of their parents, and blessings in every relation of social life."

"Let us hope that Patrons will not be wanted in support of an Institution so adapted to the exigency of the churches, and to which the public attention would not have been solicited, but from a full conviction that the design is calculated to promote, far beyond the precincts of a party, the spirit of that religion, which is at once the ornament and the hope of man." pp. v.—vii.

Mr. Bogue has ably discharged the two functions of advocate and counsellor. His discourse is replete with just views and manly sentiments; it includes a forcible train of argument in favour of the Institution, and a judicious exposition of principles to be observed in conducting it. The text is Prov. x. 1. *A wise son maketh a glad father.* Having first developed the constituent parts of a good education, good principles, and literary acquisitions—he next specifies its fruits, capacity for business—habits of vigorous application—qualification for public employments—means of innocent relaxation—a higher susceptibility of future improvement—the increase of knowledge in society—the power of influencing the public opinion—ability to serve the church of Christ—the promotion of religion and the divine glory. The style is energetic, rather than elegant; but well adapted to a discourse which is not declamatory, but argumentative. We must be contented with inserting the following specimens. The utility of early grammatical instruction is neatly explained.

"A boy at school, sitting down to learn a lesson in Virgil, with his grammar and his dictionary by his side, presents an object by no means beneath the notice of a philosopher. Invention, judgment, memory, are all called into exercise: to make out his task, they must often be exerted with patient attention and perseverance; and it is only after repeated trials, that he succeeds. Among other effects of such a manner of spending time, the faculties of the mind are strengthened, and the capacity for every useful employment in life considerably enlarged." p. 10.

"That the general sentiments of a country be good, is a matter of the highest importance. But this will always depend on two things—on the number of christians, and on the influence which by their talents they have acquired over the public mind. It is by a comparative few, that the tone is given. Hitherto, unhappily, in most countries, public opinions have not been on the side of truth, and piety, and goodness: but false ideas on religion, on morals, on public institutions, and on the happiness of commu-

ties, have been prevalent in almost every land; and the great adversary of mankind has successfully contrived to get the moral taste of the nations into his hands. Hence evangelical doctrine is *methodism*, and a life regulated by the gospel of Christ is *rigid puritanism*. To how long a list might instances of this kind be extended! Of what consequence is it, then, that christians should make themselves masters of public opinion, and give it a decisive tone in favour of every thing that is good.' pp. 18, 19.

'The system of education which it is designed to adopt, will form the pupils for usefulness in the various lines of business; and it will be a valuable introduction to more elevated literary pursuits, for such as intend to devote themselves to the learned professions, and a life of study. When you think or speak on the subject, always keep in view the two parts of which it consists, and the importance of the union of both in the scholar. The principles to be taught are infinitely valuable: a life conducted under their influence leads to immortal glory. But if literature be not connected with them, the person will be much less useful than he would have otherwise been, and altogether unfit for some departments, which, when properly filled, conduce in a very high degree to the happiness of man. On the other hand, if learning be alone, if it be not united with good principles, it is a sword in the hand of a madman, who is as likely to attack his friends as his foes: it is a stately ship without a helm or a pilot. The pride of the scholar's heart will mislead him on the journey of life, and he is in imminent danger of employing his talents to the dishonour of God, and the injury of man: when both are united, every thing that is wise and good may be expected from him.' p. 23.

Appended to the Sermon, are the General Plan, and a List of the earlier Patrons, of this infant Seminary.

Art. XIX. Human Laws best supported by the Gospel. A Sermon preached in the Cathedral Church of St. Peter, York; before the Hon. Sir Soulard Lawrence, Knt. one of the Justices of the Court of King's Bench, March 6, 1808. By the Rev. Francis Wrangham, M. A. F. R. S. of Trinity College, Cambridge. Published at the Request of the High Sheriff, and the Gentlemen of the Grand Jury. 4to. pp. 31. Price 2s. 6d. York, Wilson; Mawman, &c. 1808.

IN this discourse, (from Deut. iv. 8.) Mr. Wrangham begins by extolling the British Themis, or legal constitution of England. He then notices the reflections that have been cast on the insufficiency of its minute details, and the inefficacy of its sanguinary sanctions, to enforce, among our countrymen, the due observance of social duties. Hence he takes occasion to remark the great propriety with which legislators have "summoned the fear of the Lord in aid of their own denunciations." We were pleased to find Mr. Wrangham cautiously distinguishing the incidental and secular benefits of Christianity, from its chief and eternal object; especially as some of his clerical brethren appear more willing to recommend the religion of Christ, as an instrument for civilizing the barbarous, and regulating the civilized, than to proclaim it as the dispensation of mercy to the guilty. The minister of Christ, he observes,

"Must recollect, that the promotion of civil concord, though one of the most valuable of earthly blessings, is with him but a subordinate func-

tion : that his primary charge is to *pray men, in Christ's stead, to be reconciled to God*; and that therefore his foremost exertion in the service of his Great Principal must be, to make his hearers not good subjects, but good Christians—Christians in the peculiar acceptation, in which the name was first earned by the disciples at Antioch ; and which still, under a synonymous epithet, honourably stigmatises the evangelical followers of their Lord. In achieving the latter, indeed, he will incidentally have achieved both.

“ This will demand a constant and conscientious exhibition of the peculiar truths, and precepts of the Gospel. To guard the sanctity of an oath, and to protect society from the effects of some of the grosser suggestions of the Tempter, it might possibly suffice (under the lack of nobler motives) to announce a Jehovah ever competent, by his infinite knowledge and justice-and power, to detect and condemn and punish the most secret transgressions. But these misrepresentations alone, however they may imperfectly serve the cause of secular and social duty, will never qualify mankind for *their better, that is, their heavenly country*. With the spirit of fear, which they are adapted to infuse, and which chiefly acts as a curb to prevent the perpetration of evil, must be combined the principle of love—all-bearing, all-believing, all-hoping, all-enduring love—kindled by a frequent display of the glorious work of Redemption in its whole tissue of causes, cost, and consequences, to animate to the *doing of that which is good*.

“ Let us not shun then, in miserable compromise with the sophistries of the sceptic, or the jibes of the scorner, to declare to the best of our ability the whole counsel of God. What he has commanded us to impart entire, let us not, under the affectation of improving, presume to curtail. There can be no partial reception of the doctrines of Christianity. It must be every thing, or it is nothing.”

Mr. W. concludes with exhorting the higher orders of Society, to promote the salutary influence of religious principles among their inferiors, not merely by an exemplary observance of external forms, but by evincing in their whole demeanour a cordial zealous piety.

Highly as we are gratified with the just and pious sentiments of this discourse, we could wish they had been delivered in a more uniformly perspicuous style. The occasion perhaps did not justify that familiar and affectionate and zealous mode of address which we deem especially desirable, and doubt not that Mr. Wrangham adopts, in parochial sermons ; but the requisite dignity might have been better attained by a somewhat philosophical discussion of the thesis on the same scriptural principles, than by a pomp of diction or an excess of rhetoric.

Mr. W. has subjoined an Appendix, referring to two distinct subjects. First, an account of the establishment of a small parochial library of moral and religious publications, in the vestry room of his church. The plan and selection of works appear liberal and judicious ; the clerk or school-master is librarian, and the books are lent gratuitously. We are to glad learn that so laudable an undertaking has been received with great avidity ; and strongly recommend it to general imitation. The other subject of the appendix, is a controversy in which Mr. W. has been involved with the venerable “ *Society for promoting Christian Knowledge*,” on the amount

and application of its revenue. It originated in a complaint of ours, (Vol. III. p. 141.) repeated by Mr. W. that the energy of this Society was not quite proportionate to its resources. Without entering into a detail of Mr. W.'s defence, we shall only say, that we are as little disposed as himself, to retract an expostulation, made in perfect good will, and, we trust, not wholly in vain.

Art. XX. Men and Manners : or Concentrated Wisdom. By A. Hunter, M. D. F. R. S. (York) 8vo. pp. 202. Price 3s. bds. Mawman 1808.

IN the 80th page of "Men and Manners" and the 423d maxim, are these words; "When you have wrote yourself into reputation, be content. If you go further, you may write yourself out of it." We admire the public spirit and success with which Dr. Hunter, the celebrated author of a savoury work intitled "*Culina Famulatrix Medicina*," has violated his precept in order to verify his prediction. A due regard to our scanty limits forbids us to enrich our pages with more than two or three specimens of the worthy Doctor's "concentrated wisdom;" we can assure every reader who is delighted with the sagacity which has discovered and the liberality which has disclosed them, that he may find in this edifying work several hundreds of aphorisms but little inferior to these in delicacy, originality, and importance. "332. There is something bewitching in hair-powder. It always makes a man look like a gentleman." "775. Women manage their feet in dancing much better than men." "426. He who expects nothing is never disappointed."

Art. XXI. Strictures on Free Discussion ; with Observations on the common Notions of infernal Influence on the Human Mind. By Philologus. pp. 60. Price 1s. 6d. Longman, &c. 1807.

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diciously reflecting how much skill would be requisite to give them even a specious interpretation, on the principles that he wishes to establish.

Art. XXII. *The Economy of a Christian Life*: or Maxims and Rules of Religious and Moral Conduct arranged from the Sacred Scriptures: and adapted to Christians of every Denomination. With short explanatory Notes. By the Rev. W. Bingley, A. M. F. L. S. 2 Vols. 12mo. pp. 432. Price 8s. J. J. Stockdale. 1808.

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Art. XXIV. *Questions on the Holy Scriptures*, to be answered in writing, as Exercises at School or in the Course of Private Instruction. By John Bullar. 12mo. pp. 210. Price 4s. bound. Southampton, Baker and Fletcher; Longman and Co. 1808.

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* Tuke's Duties of Religion and Morality. (Vol. IV. p. 184.)

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* Tuke's Duties of Religion and Morality. (Vol. IV. p. 184.)

tures. The Questions here applied to the respective chapters, which the pupil is expected to answer in writing, appear to us to have been formed with considerable care and in most cases with strict propriety. The author has evidently taken pains to render his work complete and serviceable; and its circulation, we doubt not, will reward that care, which a mere manufacturer of books would not have bestowed on such a compilation. A sensible summary or description of each Book is prefixed to the Questions founded on its contents; and several articles of miscellaneous information are very properly interspersed. Mr. B. has not adapted any Questions to Solomon's Song and the Revelation; for which he gives obvious and satisfactory reasons in his sketches of their character and contents.

To those who use the book, we would recommend, as a variation, and in our opinion a great improvement, of the author's plan, that the questions be answered *viva voce* in the class, immediately after the reading of a chapter. This is a much better discipline for the understanding, and is also an exercise for the memory.

Art. XXV. *The Lamentation*, a Poem, in Two Parts. To which are added, other miscellaneous Pieces, in Blank Verse, and Rhyme. Second Edition, corrected. 8vo. pp. 208. White. 1807.

NOT having been able to make our way farther into this handsome volume than the 96th page, it would be uncandid to assert, that in the whole work there is nothing better than tasteless imagery, vernacular sentiments, and doggrel verse.

It may be proper to subjoin a copy of the doughty stanzas, which proved to us that our patience was not invincible.

‘For if dejected, why should I conceal
The grief that springs spontaneous in my heart?
If glad, why not acknowledge what I feel,
And what I feel, to those I love impart?

‘Then these my wishes are, and these my wants;
But should my life less cheering views unfold,
I'll still be thankful for what heaven grants,
For this is wisdom—at least so I hold.’ p. 96.

Art. XXVI. *The Iniquity of Witchcraft censured and exposed*; being the Substance of Two Sermons, delivered at Warley, near Halifax. By T. Hawkins. 12mo. pp. 36. Price 6d. Halifax, Holden and Co. Williams and Co. 1808.

IT is truly melancholy to find that in our enlightened country there is still any necessity for such a work as this. From the curious account which Mr. H. prefixes to his sermons, it should seem that recourse to professed wizards is very prevalent in his neighbourhood; insomuch as to have imposed on him the painful duty of excluding some of his church from Christian communion. He states, on abundant scriptural authority, the gross iniquity of pretending to intercourse with familiar spirits, or consulting those who advance such pretences. His earnest admonitions, we hope, will be rewarded with ample success among his infatuated neighbours.

Art. XXVII. *Remarks on an Article in the Panoplist (American Magazine.)*

IN our Review for January, 1807, we introduced to the knowledge of our readers an American publication, called "A Compendious Dictionary of the English Language, &c. by Noah Webster, Esq. 1806." We have lately received two numbers of a periodical work published at Boston in New England, intitled the Panoplist, in which our remarks on Mr. Webster's performance are reprinted, with strictures by himself. That Gentleman professes to have communicated his observations to the public, "because he wished his reply to reach the (Eclectic) Reviewers, in expectation that they would manifest their candour and love of justice, by republishing his remarks." We should gladly do this, but that their extent, together with that of the rejoinder which ought to be annexed, would be unavoidably greater than our readers in general would probably judge to be due to the subject in dispute. We hope, also, that it will not be impossible to demonstrate, to the satisfaction of Mr. W. and his friends, our candour and love of justice, by a shorter process; especially as he admits that our "criticisms, with the exception of two or three observations, manifest liberality of sentiment, and contain a greater portion of praise, than English Reviewers have generally bestowed on American publications." If, therefore, we can vindicate, or else duly apologize for, these few obnoxious sentiments, we apprehend that the author will be gratified to the spirit, though not to the letter, of his expectation.

We think it likely that we mistook Mr. W.'s meaning in his preface, as we understood that his compend was avowedly intended to complete his system. He, on the other hand, evidently mistook *our* meaning, when he charged us with inconsistency for remarking that the etymologies of words were necessary to complete the system, but that these could hardly be expected in a compend. If our readers refer to the article, they will find that these observations were introduced merely as objections to the propriety of professing to "complete a system of elementary principles, for the instruction of youth in the English language," by the compend which Mr. W. presented to the public. We cannot yet assign any other signification to the expressions which we have just quoted from his preface: but we readily admit him to be the best judge of what he designed to express.

Mr. W. is surprised, as we doubt not most English Grammarians would be, at our reluctance to intitle the Anglo-Saxon "the mother tongue of the English." He appeals to Dr. Johnson, "who asserted the whole fabric and scheme of the English language to be Gothic or Teutonic." We have, on various occasions, defended the memory of our great Lexicographer, against what we deemed unreasonable cavils: but we cannot give him credit for philological knowledge sufficient for the ground of such an assertion. To a person who is tolerably conversant with any dialect of the ancient British language, it will be obvious, that Dr. Johnson was unacquainted with the real sources of numerous English terms, and therefore incompetent to decide the character of its "whole fabric and scheme."

Mr. W. supposes (with Mr. Pinkerton and others) that the people and the language of England were so much gothicized (if we may be allowed the term) before the Romans conquered our country, that it is from the "early Belgic settlers we have received the body of the English

language. The Saxons and Angles, who conquered Britain in the sixth and seventh centuries" (says our author) "spoke a dialect of the same language with the Belgic inhabitants—they were comparatively few in number—they introduced few females—and incorporating with the former inhabitants, they could not have introduced a new language: though not improbably the language might have suffered some variations from the Saxons, as well as from the later invaders, the Danes." "This," adds Mr. W. "is what I call the Anglo-Saxon language, and the parents of modern English."

If this hypothesis could be established, we think that a different name should consequently be assigned to the mother-tongue, which in this case might as well be called Danish as Saxon, and would more properly be termed Belgic. The only authorities to which Mr. W. refers, are Cæsar's information, that the Belgæ occupied some southern maritime parts of Britain; that of Tacitus, that the inhabitants of those parts differed not much in language from those of the opposite coasts of Gaul; and the affinity between the Saxon part of English and the modern Dutch. On these grounds we formed an opinion somewhat similar to that of Mr. W., till a closer examination into historical facts constrained us to relinquish it. We are not aware of any event recorded in the history of our country, that warrants the supposition of more than one language having been commonly used in it, previous to the Saxon conquest; although different dialects of that general language were doubtless used in different districts of South Britain. The Belgæ, according to the ancient documents, published in the *Myvyrian Archæologia*, first came to Britain in distress, on account of their own country having been overflowed by the sea. They were hospitably received by the Britons, and had lands assigned to them in the Isle of Wight, in the vicinity of which they are placed by Ptolemy. That they had gradually spread along the south-east coast, appears from Cæsar: but that they ever possessed any considerable part of England, or came in such numbers, or force, as greatly to affect the language then in common use, is repugnant to the tenor of history. It is, indeed, much more likely, that their language, previous to their arrival, for the greater part, in Britain, had become nearly conformed to that of the Britons; for it had probably been strongly impregnated with that of the native Gauls, which was the same as that of the earliest Britons. Hence, Tacitus's observation is by no means incompatible with the general prevalence of one language in South Britain. The influence of the Jutes, Angles, and Saxons, on our language, slightly as Mr. W. speaks of it, was incomparably greater than any that can, on historical ground, be attributed to the Belgic Colonists. Even the similarity of the Dutch and English languages, especially where the former is dissimilar from the German, arises chiefly from a mixture of the ancient British, or Gallic dialects, with those modern tongues.

Of our remarks on the words *either* and *each*, Mr. W. politely says that they "are error and absurdity from beginning to end;" but as nothing that he has added affords, in our apprehension, a shadow of confirmation to these charges, we think it necessary only to refer our readers to the article in question, leaving the decision to their better judgement; and to apprise Mr. W. that, when we said the word "*each* must be used of two," we meant, as was obvious from the connexion, that the words *every one* could only be used of a greater number than two.

The acrimony with which Mr. W. has expressed himself on this sub-

ject seems to have been excited by our incautious use of the offensive phrase “dabblers in Etymology.” We confess that we ought not to have classed Mr. W. under this description, without a better criterion to judge of his acquisitions than the preface to his short work afforded us. Had it evinced an equal degree of research with that which is discovered by his communications to the Panoplist, we should certainly have avoided the expression: and we should now think it incumbent on us to make a farther apology for a judgement which appears to have been premature, had not the author, by a dereliction of the candour with which he began the discussion, already taken the law of retaliation into his own hand.

Mr. W. cannot admit us to be serious in our defence of the English pronunciation of *angel* and *ancient*, and persists in condemning it as a departure from the original sound, which he apprehends the Americans to have retained, or restored. We are uncertain whether our transatlantic brethren have made a similar improvement in the sound of *a* before *n* and *g soft*, in the words *strange, change, danger, manger, &c.* or if they should still be content to pronounce these as their ignorant progenitors in England have done immemorially, how they will account for their departure from an universal rule in their amendment of the word *angel*!

We had expressed our apprehension, that Mr. W.’s deviations from universal custom, (in orthography) must greatly lessen the utility of his dictionary; and our opinion, that a lexicographer’s business is to adopt the prevailing orthography of the age in which he writes, not to attempt changes, the success of which must be dubious, if not utterly improbable. “This rule,” says Mr. W. “if received without qualification, is fraught with mischief to our language. Indeed it is impracticable: for in some classes of words, the usage is not ascertainable, the orthography being unsettled. But the rule itself contradicts the principle adopted in every other branch of literature, that “*errors are to be corrected, when discovered, or clearly proved to be such.*” Why it should be impracticable to ascertain the prevailing orthography of our age, we are at a loss to understand: but if there were a case in which it was difficult, nothing that we said could militate against a lexicographer making his choice between contending authorities. We objected only to *unusual* modes of spelling; and to *these*, only as lessening the general usefulness of a compendious dictionary. Our readers can judge, whether, in referring to works of this kind, their object be not to ascertain what is the *customary*, rather than the primary, orthography of words. Authors may adopt, or invent, what modes of spelling they please, without essential injury to their compositions; but compilers of dictionaries, and especially of compends for familiar use, render their labours nearly useless, by attempts to establish uncouth modes of spelling.

It is with great pleasure that we find Mr. W. has “studied Llwyd with diligence, and probably with success, as he has found many of the radical words, not only of English and French, but of the Latin, which had escaped the observation of others.” We earnestly recommend to him perseverance in the investigation. Such a knowledge of the Welch language as will enable him to read the Myvyrian Archæology, may be acquired by the use of Owen’s and Walter’s Dictionaries, and it will furnish him with lights on the history and language of Britain, which must render his larger work superior to any that has preceded it. In the course

of his inquiries, he will find reason to believe that England, from Northumberland to the Land's-end was once inhabited by a tribe called Lloegrwys, who before inhabited France from Gascogne to the river Loire, (or Liger) and who probably spread thence into Italy, where they were called Ligurians. Of this tribe, the late Cornish were the representatives. Of their language, the only printed remains, beside Llwyd's grammar, are contained in the vocabulary annexed to Borlase's *Antiquities of Cornwall*, and in Pryce's *Archæologia Cornubitanica*, which includes Dr. Borlase's Vocabulary with large additions. These fragments suffice to shew whence every sound of our language that is not common to other Gothic dialects, has been derived. This is what we regard as the mother tongue of the English, although the multitudes and the ferocity of Gothic invaders, the evacuation of England by innumerable crowds that took shelter in Wales, Cornwall, and Bretagne, and the tame submission of a great part of the Lloegrians, who are severely censured by the Welch, for "becoming Saxons," have left the traces of our original speech only accessible to impartial, laborious, and persevering investigation.

We will detain our readers no longer, than to mention some patriotic reflections and arguments on the importance of cultivating and extending the English language, in preference to the French. Mr. W. affords a very laudable example to his countrymen, in standing on his guard against the encroachments of French ambition, to the success of which he suspects the general use of their language to have been essentially subservient. "To pave the way for this extension of their language," says he, "the French had the policy to refine and improve it, by purifying its orthography, and reducing it to a good degree of regularity. In short, they first removed the chief obstacles to the easy acquisition of their language by foreigners; and without this previous measure, their efforts would have been unavailing."

Of this argument, we would say with our whole hearts, *valeat quantum valere potest*; though we entertain some difference of judgement as to the modes by which the French language has been improved and recommended, and as to those by which similar advantages may accrue to the English tongue. The modern French orthography is incomparably less regular, and less consistent with etymology, than it was two centuries ago, although very little alteration has been made in it during the last century. We think that the precision and neatness which the language has acquired from elegant and ingenious writers, have much more contributed to its extensive use. Words formerly used as synonymous, have been accurately distinguished, and carefully applied to discriminate radiations of ideas. What would have become of the French language, if its grammarians and lexicographers had employed their labour and time in reducing it to the state in which it was left by the Franks and other barbarous conquerors of ancien Gaul? Yet such appears to us to be the object of several recent treatises on our own language. We are called to reject the refinements by which our elegant writers of the last century have recommended the English tongue to universal esteem, and to return to the barbarous phraseology of our Saxon ancestors. Supposing, for instance, that Mr. W. could prevail with Englishmen on both sides of the Atlantic, to reject the distinct senses of the words *every one*, *each*, and *either*, which have been established by our best modern writers, and to use them synonymously as was for-

merly done ; what would be the consequence, but a retrograde approximation to confusion and barbarism?

In closing, Mr. W. pathetically remarks, "It is my earnest desire to prosecute my designs to a (an) useful conclusion ; but my means are scanty, the labour Herculean, and the discouragements numerous and formidable." For the good intentions of the author, we consider the industry, the patriotism, and the piety which he manifests, as indubitable pledges. Of the difficulties of his undertaking, we have perhaps yet greater apprehensions than himself. Far be it from us willingly to augment them. We aim, on the contrary, to diminish them, by directing and limiting his labours to objects which are attainable. Let him take the English language, as he finds it in our most correct and elegant modern writings ; whether as to the meaning, or to the orthography, of words. Let him beware of deciding on its pronunciation, disadvantageously as he is situated for ascertaining it. Let him trace to their genuine sources, the numerous words which we have received from various dialects of the ancient British language, and on which almost all his predecessors have been either silent or mistaken. We heartily wish him success, and shall, with great cordiality, contribute any advice or information in our power, for his encouragement, if we learn, by a communication to the editor, that it will be acceptable.

ART. XXVIII. SELECT LITERARY INFORMATION.

Mr. G. Nicholson, of Poughill, near Ludlow, announces that he has a new publication in considerable forwardness at the press, called 'The Cambrian Traveller's Guide and Pocket Companion,' containing the collected information of the most authentic writers, relating to the Principality, and parts of the adjoining counties of England ; augmented with considerable original additions, the result of various excursions. The work is arranged under numerous heads, of cities, towns, villages, inns, bridges, castles, palaces, mansions, abbeys, churches, mountains, rocks, inlets, waterfalls, ferries, passes, &c. in alphabetic order : with descriptions of what is remarkable in the intervening spaces, in every direction ; as solitary houses, forts, encampments, walls, ancient roads, caverns, rivers, aqueducts, woods, fields of battles, cromlechs, carnddau, tumuli, pillars, druidic circles, works of iron, copper, tin, and potteries. The distances are given and what roads respective tourists pursued, so as to preserve the distinct routes of Aikin, Barber, Bingley, Coxe, Donovan, Evans, Hutton, Malkin, Pennant, Skrine, Warner, and Wyndham, on a peculiar plan. The whole is interspersed with historic and biographic notices ; with natural history, botany, mineralogy, agriculture, and remarks on the manners and customs of the inhabitants. It is printing in a middle sized 8vo. in double columns,

so as to include a mass of interesting particulars in a small compass.

Mr. Fenton, who some time ago announced his intention of publishing a Historical Tour through the county of Pembroke, and who is known to have been long engaged in collecting materials for it, is now proceeding with that work, and will shortly put it to press. It will be embellished with a variety of engravings from drawings by Sir Richard Hoare ; Mr. Fenton intends this work as a part of a general description of South Wales, which he hopes to be able to complete, to form a companion to Mr. Pennant's account of North Wales ; it is also Mr. Fenton's design to publish about the same time with his account of Pembroke-shire, a new and enlarged edition, in three volumes quarto, of Mr. Pennant's works ; with this view he means to go over the ground which Mr. Pennant travelled, to collect what materials may have escaped the researches of his predecessor, and to explore other districts of North Wales, which Mr. Pennant did not visit ; in this excursion he will be accompanied by Sir Richard Hoare, who has in the most obliging manner volunteered his service to supply what drawings may be deemed desirable, and to superintend the engraving of them. Other drawings will also be given from the collection of Mr. Pennant.

The Hibernian Society has published a

second edition of the "Report of their Deputation respecting the Religious State of Ireland," a work which cannot fail to excite lively interest among Christian readers, and ensure their generous co-operation with this benevolent and patriotic society. (See Ed. Rev. Vol. III. 1096.)

The Rev. T. Hawkins (Warley, near Halifax) proposes to publish by subscription a brief commentary on the epistles of St. John, price 6s. designed to promote unity among Christians.

In the press, and speedily will be published, Memoirs of the Rev. James Hervey, A. M. late Rector of Weston-Favell, second editon much enlarged. Compiled by John Brown, Minister of the Gospel, Whitburn: the compiler being favoured with many manuscript letters of Mr. Hervey, and other papers from England, since the first edition, which cast much light on the character of Mr. Hervey, has availed himself of these to improve this edition.

Mess. Matthews and Leigh announce their intention of publishing Sir John Carr's new work, intitled a Tour in Scotland, early this season. The work will form one handsome volume in quarto, with highly finished plates, from drawings by the author.

In the course of next month will be published, Memoirs of the life of Sir Philip Sidney, in 1 vol. 4to. by Dr. Zouch, Prebendary of Durham.

This day is published, part I. of a work dedicated to the use of the Patrons, Professors and Students, of the Fine Arts intitled, The Artist's Repository; or, Encyclopedia of the Fine Arts; calculated to assist the genius of the Student, and gratify the taste of the Professor. It will contain a very entertaining and instructive series of explanatory lectures on drawing the human figure.—Accounts of the methods of preparing colors, and using them. Instructions for painting in water colors, crayons and oil—for engraving in all the various styles—Complete and familiar treatises on sculpture; perspective; architecture; landscape; a dictionary explaining the peculiar terms used in the arts. A history of the arts; biographical sketches of the most famous artists—and all requisite information relative to the different branches of the arts, both in principle and practice. It will include upwards of three hundred engravings, in progressive lessons for copying, studying, &c. It will be completed in ten parts, price five shillings each; a part will be published every month, or oftener, so as to terminate it before the end

of 1808. For the convenience of purchasers, it will also be published in fifty numbers at one shilling each.

Mr. Parkinson is expected to publish the second volume of Organic Remains of a former world, in the beginning of June. It will contain twenty plates coloured after nature, exhibiting the representations of nearly two hundred fossils of the remains of Zoophytes; among which are specimens determining that upwards of twenty species of the eucrinus have existed. These fossils are found dispersed in several parts of Great Britain.

Mr. Byerley is employed in a translation of the Horace of Corneille in Blank Verse.

Mr. Charles Burney has made considerable progress in an Abridgment of Bishop Pearson on the Creed, for the use of the upper forms of schools.

Mr. Samuel Roole has nearly finished a Translation of the Select Works of Anthony Van Leeuwenhoek, from the original Dutch and Latin editions, published by the Author, which will form 2 vols. 4to.

The following works are in the Clarendon press:—Lowth on the Sacred Poetry of the Hebrews, 2 vols. 8vo.—Vita Abdollatifi Arabic and Latin.—Griesbach's Greek Testament, 2 vols. 8vo.—Bishop Burnet's Abridgment of the History of the Reformation, 8vo.

The sixth and last volume of the New Edition of Holinshed's Chronicles, which has been waiting for the incorporation of the indices, is in a state of considerable forwardness. The Booksellers who undertook the republication of this work, and of other scarce and valuable chronicles, have just sent that of Hall to press.

The first two volumes of Monstrelet, translated by Mr. Jones, are nearly completed at the Hafod Press, and will probably soon be given to the public.

Mr. Robertson, of Edinburgh, is preparing for the press a work entitled the Diseases of Edinburgh, in which the sources of the permanent or regularly returning diseases of that city are pointed out, and the entire removal of their sources, as well as the method of cure of the diseases they induce, are explained.

Mr. Woolley, surgeon, at Wootton Bassett, will speedily publish a letter on the subject of vaccination, addressed to those classes of the community, whose example may influence the inferior orders.

The Translations of Milton's Poems. &c. by W. Cowper, Esq., edited by Mr. Hayley, is ready for delivery.

ART. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The Antiquities of Shropshire, by William Pearson, with forty-two etchings, oblong 4to. 2l. 12s. 6d.

BIOGRAPHY.

Universal Biography; containing a copious account, critical and historical, of the life and character, labours and actions, of eminent persons, in all ages and countries, conditions and professions, arranged in alphabetical order, by J. Lempriere. D. D. handsomely printed in a very large Quarto volume. 3l. 3s. An abridgment for the use of schools and of young persons, is now in the press, and will shortly be published, in an octavo volume.

Memoirs of the Rev. Cornelius Winter, by the Rev. W. Jay, 8vo. 9s.

CLASSICAL TRANSLATION.

The Georgics of Publius Virgilius Maro, translated into English Blank Verse, By James R. Deane, LL. D. Vicar of Bures, in the county of Suffolk, and Chaplain in Ordinary to his Majesty, 8vo. embellished with a Head of Virgil. 7s.

COMMERCE.

The Additional Duties levied on goods exported, during the continuance of the late orders in council, and other alterations and additions on importation, since the last Edition of "Maseall's Book of Duties," published September 1803: with a complete wine-table of customs and excise. The whole brought up to the 10th of April, 1808. By Edward James Maseall, of the Long Room, Customs.

EDUCATION.

An Essay on the Education of Youth, intended to unfold the relative importance of literature, and to point out the best method of communicating instruction. By R. Goodacre, 2s. 6d.

Geography; or, a Description of the several Parts of the World, and their Productions, with the religious Customs of the Inhabitants, and a Summary of ancient Geography, designed for the use of Schools. Illustrated by Maps. By John Bransby, 12mo. 3s. 6d.

HISTORY.

A History of the Island of St. Helena; from its Discovery by the Portuguese, to the year 1806. By T. H. Brooke, Esq. Secretary to the government of St. Helena, 8vo. 10s. 6d. a few copies are printed on royal 8vo. 15s.

The History of the Brazils, from the original Discovery in 1500, to the Emigration of the Royal Family of Portugal, in 1807, 8vo. 2s. 6d.

JURISPRUDENCE.

A Compendium of the Law of Marine Insurances, Bottomry, Insurance on Lives, and of Insurance against Fire. In which the Mode of calculating averages is defined, and illustrated by examples. By Alexander Annesley, of the Inner Temple, solicitor, 8vo. 8s.

MEDICINE.

A Practical Treatise on the Radix Rhatanæ or Rhatany Root, a production of Peru; containing an account of its powers as a tonic or stomachic medicine, the various forms in which it may be employed, and the testimonies of the most respectable Physicians and Surgeons in its favour, in diseases arising from general debility, weakness of particular organs, or a morbid irritability of the nervous system, viz. Indigestion, Flatulence, Dropsy, Nervous Head-ache, Epilepsy, Flux Albus, Gleet, Diabetes, Palsy, &c. To which are added, directions for the use of the Phosphate and Oxyphosphate of Iron in cancerous affections. By Richard Reece, M. D. Member of the Royal College of Surgeons, 2s.

The Muscular Motions of the Human Body. By John Barclay, M. D. Lecturer on Anatomy, Fellow of the Royal College of Physicians, and of the Royal Society of Edinburgh, &c. 8vo. 12s.

The Riddellian System, or new Medical Improvements, containing a concise account of the advantages to be expected therefrom, with some illustrative examples. By Colonel Riddell. 8vo. 6s.

An Essay on Hydrocephalus Acutus, or Dropsy in the Brain. By John Cheyne, M. D. royal 8vo. 8s.

Observations on the Inflammatory Affections of the Mucous Membrane of the Bronchi. Comprehending an account of the acute inflammation of the parts, of Peripneumonia Notha, of Chronic Coughs, &c. By Charles Badham, M. D. Lecturer on the practice of Physic, &c. and Physician to the Westminster General Dispensary. 12mo. 3s. 6d.

Observations on Lithotomy, being a republication of Dr. James Douglas's appendix to his history of the lateral Operation for the Stone, and of the other original papers relative to Mr. Cheselden's invention and improvement of that operation. To which is added a proposal for a new manner of cutting for the stone. By John Thompson, M. D. one of the surgeons of the Royal Infirmary, Professor of Surgery to the Royal College of Surgeons; also Regius Professor of Military Surgery in the university of Edinburgh.

Cases and Observations on Lithotomy: including hints for the more ready and safe performance of the operation, with an engraving. To which are added observations on the chimney-sweeper's cancer, and other miscellaneous remarks. By W. Simmons, surgeon, 1s. 6d.

Hints for the Consideration of Parliament, in a letter to Dr. Jenner, on the supposed failures of vaccination at Ringwood; including a report of the Royal Jennerian Society on that subject, after a careful public investigation upon the spot: also containing remarks on the prevalent abuse of various inoculation, and on the dreadful exposure of Out-Patients attending at the Small-pox Hospital. By W. Blair, Surgeon of the Lock Hospital, &c. 8s. 6d.

Observations on the Rise and Progress of the Medical Art in the British Empire; containing remarks on Medical Literature, and a view of a Bibliographia Medicinae Britannicae. By William Royston, Esq. Apothecary Extraordinary to his Royal Highness the Duke of Clarence. 2s.

MISCELLANIES.

The Poll for Representatives in Parliament for the county of York, begun at the Castle of York on Wednesday, May 20th, and finally closed on Friday June 5th, 1807, Arranged from the Sheriff's poll books, under the direction and inspection of the Under Sheriff, 10s. 6d.

Maxwell and Wilson's Catalogue of Books for 1808: among which are the works of our most eminent divines, 8vo. 1s.

Letters from Eliza to her young Friends. By the author of a Week's Conversation. 9d.

A Letter to the Governors, Legislators, and Proprietors of Plantations in the British West India Islands. By the Right Rev. B. Porteus, D. D. Bishop of London, 8vo. 2s.

The Lady's Economical Assistant; or, the Art of cutting out, and making the most useful Articles of wearing Apparel, without waste; explained by the clearest directions, and by numerous engravings of appropriate and tasteful Patterns, designed for domestic use. By a Lady, 4to. containing six and thirty large plates and wood cuts, 12s.

Anecdotes of the Manners and Customs of London, during the eighteenth century, including the Charities, Depravities, Dresses and Amusements of the Citizens of London during that period; with a review of the state of Society in 1807; to which are added, a sketch of the domestic and ecclesiastical Architecture, and of the

various improvements in the metropolis. By James Peller Malcolm. F. S. A. 4to. 2l. 2s.

Ten Minutes Advice on the due management of our Income on the principles of Economy, with a view to promote temporal ease and comfort. 32mo. 1s.

King's Interest Tables, enlarged and improved, 8vo. 1l. 11s. 6d.

Cicero on Oratory and Orators; translated by Guthrie and Jones, a new edition corrected and improved, 2 vols. 8vo. 16s.

An Essay to shew that no Intention has existed or does now exist, of doing Violence to the Religious Prejudices of India. 8vo. 1s. 6d.

Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India, the Knowledge of Christianity; with Observations on the "Prefatory Remarks" to a Pamphlet published by Major Scott Waring. By a late resident in Bengal, 8vo. 2s. 6d.

PHILOLOGY.

A Dissertation on Metrical Pauses, and the due Construction and proper manner of reading Latin Heroic Verse. By J. Pickbourn. 2s.

A New Dictionary of the English Language, in which the Words are collected from the purest Sources, exemplified by elegant and splendid specimens of Composition, and supported by authorities of the greatest reputation and weight. By John Pytches, Esq. late member of parliament for the borough of Sudbury. No. I. 2s. 6d.

This dictionary will be first published in monthly numbers, which will be termed rough draft copies, for the purpose of enabling the editor to receive communications and amendments from the public. One guinea to be paid at the time of subscription, which will entitle the subscriber to a proportionate part of the rough draft numbers, and to the revised parts as they are published. The work will form four quarto volumes, at two guineas each.

POETRY.

A New Version of the Psalms, in Blank Verse; with a Latin version of the eighth Psalm in Alcaic verse. By the Rev. Thomas Dennis, Curate of Haslemere, Surrey. 8vo. 10s. 6d.

The Rural Enthusiast, and other Poems, by Mrs. M. H. Hay, 8vo. 10s. 6d.

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A Poetical Epistle on the Abolition of the Slave Trade, addressed to W. Wilberforce, Esq. M. P. By Francis Sansom, engraver, whom it having pleased the Almighty to afflict with blindness at the age of 50, is no longer able to follow his Profession, 5s.

POLITICAL ECONOMY.

Commutation of Tithes in Ireland, injurious, not only to the Church Establishment, but to the Poor. Addressed, without permission, to the gentry of Kerry, Galway, and Tipperary, 8vo. 1s. 6d.

Suggestions for raising from ten to twenty thousand men annually for the line; for training two hundred and fifty thousand men in a general way; forming a reserve of two hundred and twenty-five thousand men and for raising the supplies for the total expenditure, by S. Bridges, 2s. 6d.

An Inquiry into the Extent and Stability of national resources. By the Rev. Thomas Chalmers, (Kilmarnock) 8s.

Hints on the Economy of feeding Stock, and bettering the Condition of the Poor. Consisting of—Hints on Steaming Potatoes as a substitute for Hay in the feeding of Work Horses. On Soiling Cattle. On supplying Milk for the Poor. General hints on Farming. On Friendly Societies in general. Rules of the Workington Society, with the other Societies in that part of the Kingdom;—and Correspondence with Gentlemen of Experience on the above interesting subjects. 10s.

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A Review of the Question of Catholic Emancipation; enumerating the many advantages that would accrue to the nation from the immediate concession of it, by Charles Stanley Constable, Esq. 2s. 6d.

Reflections on some Questions relative to the present State of the Nation. Addressed to the Rev. Francis Randolph, D. D. Prebendary of Bristol, and Chaplain to his Royal Highness the Duke of York; occasioned by a Letter to his Grace the Duke of Bedford, lately published by Dr. Randolph, and by some other recent Publications: by John Pern Tinney, 3s. 6d.

A Correct Report of the Speech of Henry Brougham, Esq. on Friday, the first of April, before the House of Commons, in support of the London, Liverpool, and Manchester Petitions against the orders in Council. Taken in short hand by M. A. Fraser, 2s. 6d.

A Letter to William Roscoe, Esq. containing strictures on his late publication, entitled, " Considerations on the Causes, Objects, and Consequences of the present War." 2s. 6d.

The French Spy, or five original letters, found in the bureau of a foreigner who was lately ordered to quit these kingdoms. Faithfully translated from the originals, 8vo. 1s.

A full Report of the Trial of John Bull, before the tribunal of the world at large, for unlawfully taking and bombarding Copenhagen, the Danish ships, &c. &c. By a Barrister at Law. 2s.

Substance of a speech delivered in the House of Commons, by Mr. Whitbread, on Monday, Feb. 29th, on moving certain resolutions relative to the offer of mediation from the courts of Austria and Russia. With an Appendix, containing the official correspondence between the courts of Russia, Austria and England, on the subject, in French and English, 5s.

Inquiry into the Causes and Consequences of Continental Alienation. Written as a sequel to the Inquiry into the State of the Nation, 5s.

The Eighth and Ninth Letters on the Catholics. By P. Plymley, 2s. 6d.

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The Speech of Lord Erskine, March 8th, 1808, on moving resolutions aga'inst the legality of the Orders in Council. 3s.

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Address on the Maritime Rights of Great Britain. By Sir F. M. Eden, bart. 5s.

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A Dissertation on the Propagation of Christianity in Asia, in two parts: to which is prefixed, a brief historical view of the progress of the gospel in different nations, since its first promulgation. Illustrated by a Chronological Chart. By the Rev. Hugh Pearson, M. A. of St. John's College, Oxford. 4to. 15s.

A short Catechism, set forth by authority of his Majesty, King Edward the Sixth, 1553, 24mo. 6d. or 5s. a dozen.

The Christian Spectator, or religious sketches from real life, Part II. By the late Rev. W. Wilton, M. A. Rector of South Stoke, Sussex, and chaplain to his Royal Highness the Prince of Wales, 12mo. 3s.

The Objects accomplished by the Abolition of the Slave Trade. A Sermon preached by R. Cope, Launceston, 6d.

Joseph's Consideration. A Sermon preached in Clare-hall Chapel, Cambridge, on Monday, February 29, 1808, being the day for administering the Holy Sacrament of the Lord's Supper, at the division of the term. By the Rev. James Plumptre, M. A. Fellow of Clare-hall, 1s. or 10s. a dozen.

S. Burder's Scriptural Expositor, part I. 4to. 8s.—royal 12s.

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A Sermon on Education, by D. Bogue, for the Dissenters' Grammar School, 1s.

Rev. A. Fuller's Apology for Christian Missions. Three parts, each 2s. 6d.

A Defence of the Principles of Evangelical Religion; in a letter to a Barrister. By a Layman, 8vo. 3s.

An Appeal to the Legislature and the Public, in answer to the hints of a Barrister. By an Evangelical Preacher, 2s.

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The Church of England incompletely reformed. A Sermon preached on occasion of the Fast Day, Feb. 17, 1808. By G. S. Clarke, D. D.

The Doctrine of God's moral Government of Nations defended from the objections

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Human Laws best supported by the Gospel. A Sermon preached in the Cathedral Church of St. Peter, York, before the Hon. Sir Soulard Lawrence, Knight, one of the Justices of the Court of King's Bench, March 6, 1808. By the Rev. T. Wrangham, M. A. F. R. S. of Trinity College, Cambridge. Published at the request of the High Sheriff, and the Gentlemen of the Grand Jury, 2s. 6d.

An Examination of Mr. Marsh's Hypothesis respecting the Origin of our first three Canonical Gospels, including an attempt to explain the Phenomena observable in these Gospels, by a new hypothesis. By D. Veysie, B. D. 4s.

Essays on the Principles of Christianity, on the proper method for establishing sound Doctrine from the sacred oracles, and on the different senses of scriptural terms. By J. Smith, 9s.

A Sermon preached at the Spring Garden Chapel, Feb. 17, 1808. By E. Cartwright, D. D. 1s.

TOPOGRAPHY.

The Beauties of England and Wales, Vol. VIII. containing a Topographical account of Kent. 8vo. 11. 5s. on royal paper, 2l.

Vol. VII. and IX. of this work are expected to be ready in June.

A Dictionary of the Scripture Proper Names: with the Pronunciation and Meaning annexed. To which are prefixed Remarks, on the Pronunciation, Etymology, and Acceptation of the English Language. By the Rev. James Creighton, A. B. with an Introductory Letter to the Author, by Adam Clarke, LL. D.

CORRESPONDENCE.

We are authorized to inform our readers, that the expression which we censured in reviewing the Rev. Robert Bayne's *Discourses adapted to a Naval Audience*. (Vol. IV. p. 241.) and which tended considerably to lower our commendation of his respectable work, was an inadvertence which he regrets, and did not truly represent his sentiments on the important doctrine of expiation for sin.

The communication of *Felix* is received and will be duly considered: he might exonerate us of some trouble if he would authenticate it by the disclosure of his name.

In answer to *Amicus*, we observe, that the strictures in certain works, to which he alludes, afford obvious and ample evidence for their own refutation.